G. R. S. 59] GPB—15,000—22-7-14

GENERAL AND REVENUE SECRETARIAT.

1892-3
~~191~~ .
(Inward)

File No. 349

Serial Nos. (Section I)

Papers Filed.

*Month*_____

SUBJECT.

Papers relating to the claim of the Kudli Sanigeri matt to Adda Palakki Honors

PREVIOUS REFERENCES. LATER REFERENCES.

N O T E.

Adda Palakki Honors claimed by the Sringeri Kudli Matt.

----------:o:----------

As this important question appears to require some further explanation than what ~~it~~ is already in the File, I beg to submit the following:-

The first question, which arises before going into the merits of this case is, whether it is necessary at all to go behind the final orders passed by Government in their Pro. No. 3633-197 dated the 15th September 1884, declining to sanction the use of "Adda Palakki" by the Kudli-Srigeri Matt. The order was not only final and decisive, but the late Dewan, Sir K. Seshadri Iyer, wrote in 1895 very strongly to the Hon'ble the Resident in Mysore in justification of that order. I beg ~~therefore~~ however to bring to notice that 2 years afterwards, i.e. on the 13th September 1897, the same Dewan (Sir Seshadri Iyer), after hearing the Matt's

Agent, directed the production of certain documents relied upon by the Matt and promised a decision later on. The papers in question were not produced during the life ime of Sir Seshadri Iyer, owing it is said, to certain inconveniences of the Matt. The proceedings now being taken in the case are therefore in furtherence of Sir Seshadri Iyer's Orders to re-hear and decide upon the case.

Going therefore into the merits, there is no doubt whatever that the Kudli-Sringeri Matt has been for the past 4 centuries regarded by Hindu Rulers of Mysore and of other parts of India in the highest regard and esteem. A great many sannads and Nirups are produced in which the Matt is referred to as a very ancient one and is designated as "Kudli-Sringeri Matt", "Sringeri-Kudli Matt" and "Adi Sankaracharya Matt". In almost all the sannads etc produced, reference is made to the fact that the Matt is entitled to the Highest honors", "All the Birudus" and so on, but no specific mention is made of AddaPalakki. The Agent has now produced a sannad and a

Rahadari issued by His Highness the Maharaja Krishnaraja Wadiyar Bahadur III on the 8th February 1811, in which specific mention is made of the Adda Palakki and the special Insignia of "Makara Torana" etc in question. The sannad does not purport to make a new grant of these honors but refers to them as having been in the enjoyment of the Kudli-Sringeri Matt Swami, and enjoins a strict continuance of these honors. In this document the Swami is denominated "Jagadguru". The sannad bears the autograph signature of H.H. the Maharaja Krishnaraja Wadiyar Bahadur III, and it bears the signature of the late Mr. C. Ranga Charlu C. I. E. in token of ~~his~~ having been produced before him in 1869. This important document was unfortunately not before Sir Seshadri Iyer when he passed his orders of 1884. He had before him only a few Rahadaries which had been submitted to him by the Deputy Commissioner at the time. The omission to produce more important documents before the Government may have been due either to the negligence of the Matt's

Agents or to the fact that only Rahadaries had been called for in the Secretary's (Mr. Vijayendra Rao's) letter dated the 7th August 1884.

The next paper of importance is the judgment of the Adalat Court dated the 4th July 1848, confirmed by the Commissioner of Mysore in 1849, in which, after a protracted enquiry, the right of the Kudli-Sringeri Matt to all the insignia including Adda Palakki was recognised.

The next circumstance, which is of very great importance in the case, is the fact that in the year 1850-51 the Swami of the Kudli-Sringeri Matt visited Mysore and was received by His Highness the Maharaja Krishna Raja Wadiyar Bahadur III and was treated with all honors. On that occasion, it is said, that the Swami used "Adda Palakki" in the Mysore City. The fact is mentioned in the accounts of the Palace, the authenticity of which cannot be questioned. This fact and the evidence relating thereto do not appear to have been brought to

the

the notice of Sir K. Seshadri Iyer when he passed his orders of ~~1894~~ 1884.

The above mentioned documents and circumstances are all in favor of the Kudli Matt's claim to Adda Palakki. On the other hand there is the letter, No. 221 dated the 21st December 1863, written by His Highness the Maharaja Krishnaraja Wadiyar Bahadur III to Captain Pearse, in charge of the Palace duties, in which it is said, while dealing with the case of the Lingayet Priest of the Balehalli Matt that the Sringeri Matt is of great antiquity and reputation and the only one that possesses the right and title of using such special insignia ~~such,~~ as Adda Palakki etc. Considering that His Highness the Maharaja himself had given the sanad to the Kudli Swami in 1811 and had personally received the said Swami with Adda Palakki and other honors in 1850-51, it must be said that the omission to include that Swami's name in the letter to Captain Pearse was due to oversight.

The

The delay of the Matt for several years at a time in prosecuting its claims to these special honors is explained by the Agent of the Matt as due to the fact that the Gurus have been often absent from Mysore for long intervals, and to the negligence of former Agents in managing the Matt's affairs. This explanation is not unworthy of credit.

From the evidence above referred to it appears that the petitioning Matt has made out a good case. It is not however known what the Sringeri Matt, which has been always opposing the Kudli Matt in the matter of these honors, has to say ~~in the matter~~ on the subject.

It has at the same time to be brought to notice that the case of another Matt namely, the Lingayet Murugi Matt claiming the same honors, is now under the consideration of the Government. Further it appears from a list of Matts prepared in the Dewan's Office in 1888, and signed by Rao Bahadur Mr. Madiah, as Under Secretary, that there are some other Matts as noted in the margin which are shown therein as having the right

(1) Sivaganga Matt
(2) Avani Matt
(3) Balehalli Matt
(4) Sringeri Matt.

to Adda Palakki and the other special honors now under reference. Of these, the claims of the Sivaganga and Balehalli Matts have already been rejected, those of Sringeri are admitted and those of the Avani Matt may be dealt with on the merits if they are put forward.

As regards Makara Torana, Sweta Chattri, Hagal Deevatige and Dhavala Sankha it is found from the said list, that they are shewn as granted to a great many Matts some of which are of an inferior grade.

Submitted to the Dewan

T. Ananda Rao

Mysore 10/6/06

List of Letters in the File.

	Letter. No.	Letter. Date.	From whom.	To whom.
	2579/4	20-9-1865	The Secretary to the Chf Comr of Mysore	to the Offg: Supto, Nagar Division and also copy of letter No: 221 & 21-12-1863 From His Highness the late Krishnaraja Wadyar to Captain Pearce in charge of the Palace duties
2.	2396/101	29-7-1868	Chief Commissioner of Mysore	The Secy to the Govt of India, Foreign Dept, Simla.
3	575/394	1-8-1884	Deputy Commissioner, Shimoga District	The Secretary to the Dewan.
4.	2929/153	7-8-1884	Government Proceedings.	Deputy Commissioner, Shimoga
5.	682/516	6-9-1884	Deputy Comr, Shimoga	Secy to the Dewan.
6.	3633/197	15-9-1884	Government Proceedings	Deputy Comr, Shimoga
7.	3083-182	23-7-1889	— Do —	Deputy Comrs, Mysore & Bangalore, etc
8.	588/488-87	20-2-1895	The 1st Asst Resident	The Dewan of Mysore
9	1900	29-5-1895	— Do —	— Do. —
10.	21994 Q.J. 45 93-94	2-6-1895	The Dewan —	The Resident in Mysore
11.	2136	13-6-95	The 1st Asst Resident	The Dewan.
12.	23714 Q.J. 45: 93	20-6-95	The General Secy to the Govt of Mysore.	The Deputy Commr Shimoga

Mysore Commissioner's Office

Bangalore 13th May 1868

Circular

To

The Superintendent of the

Nundidroog Division

Sir

In 1864 the Commissioner confirmed an order of the Superintendent of Kaggur prohibiting the Gooroo of the Bakhully Mutt from using the Adda Palki, a distinction to which it was proved he was not at any time entitled and which the late Maharaja specially requested he might not be permitted to make use of.

2 I am desired to request you to instruct the Deputy Superintendents of your Division to strictly prohibit in all the Talooks the use of the insignia referred to and to arrest at once the Gooroo should he presume to act in opposition to the orders of Government.

I have &c

(Signed) J. A. Campbell

Secy

1868

Circular

Cgal No. 2579
Encl 4

(1)

Mysore Commissioner's Office
Bangalore, 21st September 1865.

The Offg. Superintendant of the
Nagar division

I have the honor by desire of the Commissioner to acknowledge the receipt of your letter No. 235/6 dated the 9th Instant regarding the recent affray which took place at Shikarpoor, and in reply to forward for your information a copy of a letter No 221 dated the 21st December 1863 from the Maharaja and to observe that if, as stated in the Offg: Dy: Superintendant's letter No. 77 dated the 9th Instant, Puna the Balladaly Duvany made use of the "Adda Palke" contrary to the orders conveyed in January 1864 (No 3246/23) the Commissioner considers that he should be heavily fined.

Although it would appear that the Lingayets were instigators in proceeding along the road where the riot took place, it being the highway to Honhalli, there can be no question with advertence to the above letter from the Maharaja that the Goorooloo, if the fact is

is correctly represented, desiring an explanation
order conveyed to him by the Commissioner
on the highest authority.

3 This in no way justifies the aggressive
Conduct of the Brahmins, in throwing shot
at the Lingayets but it is a proof of the
Continuance of the feeling which should
not be passed over

4 The action of the Amildar in setting
aside the Deputy Superintendents orders
seems to have been very reprehensible, and
he should, the Commissioner directs, be
at once removed Notice should also be
taken of the Conduct of the Peishcar.

5 The vernacular enclosures of your
letter are herewith returned

I have the honor to be &c
Signed. J. A Campbell
Acting Secretary.

No 221 Palace. Mysore 21st December 1863.

To
Captain Pearse
in Charge of the Palace duties

Sir

I have the pleasure to enclose for
your information an original Arzee addressed
to me by Muddiyarpoora Gastry, Manager
of the Srungeri Matt and to state that

Adda Palaki
Cuta Chatri
Makara Torana
Davala Sanka
Togal Diraiji
Pancha - do -
ye

the Swamy alluded to, has not been allowed the insignias of respect noted in the margin, either by myself or another nattu nor has he made use of them when he was sent for by me to Mysore some years ago, I am therefore of opinion that it is illegal and improper that he should wander about with unusual insignias to which he is not entitled in disrespect to the Srigerikatte which is of great antiquity and reputation and the only one that possesses the right and title of using such special insignias.

If the Commissioner had been aware of the circumstance of this Swamy using these unauthorized insignias and that he was supported in it by the Local authorities I feel assured that he never would have countenanced it. For my part had this Swamy visited Mysore formerly, I would not have received him nor will I do so in future.

I therefore request that you will be so good as to bring this circumstance to the notice of the Commissioner in order that he may take the necessary steps to prevent the Swamy's usurping the respect and insignias to which he is not entitled.

I am &c
Signed Krishna
in Canarese

"Copy"
Signed J. A Cain, Lieut
Acting Secretary

"True Copy"
Signed / C.A.C Hay
Superintendent
Niagara Division
"Copy"
H. Sabb. Mamiah
Amalcar
Virgin Islands

No. 2396 / 101

D/ 29th July 1868

To,

The Secretary to the Government
Foreign Dept.
of India, Simla

Sir,

In reply to para 2 of your letter No. 1201 dt. 15th Inst., I have the honor to submit for the information of the Government of India, the following explanation

2 The Sringeri Gooroo is the direct representative of the famous Sectarian Shakracharya, and is the acknowledged Spiritual Director not only of the greater proportion of the Hindus of Southern India but also of many of the leading Mahrattas Hou such as Holkar and the former Peshwas - It may be said that his influence is far greater than that of any Hindu Spiritual guide in India, and I presume it is for this reason that he is regarded with such unlimited respect - He is the only Goorou in the province who is permitted to carry the Adda Pallkee or Coop Palankeen, and he has in his profession Sunnads of great antiquity from the Nizam, the Peshwas, the Mysore Raja Holkar and others, all enjoining the utmost

respect to be paid to him

Owing to the extraordinary veneration in which he has always been held a Biradaree of Silledars has been attached to him from the earliest period and on the occasion of his visiting Her Majesty's Territory, an extra escort had always been given to which purpose the Goroo holds several communications to and from the Madras Government.

4 The Goroo enjoys Inam lands valued at more than half a lac in the Kadur District near the sources of the Toongabhadra River, and during his periodical tours in Mysore receives from his disciples large sums of money which he distributes in charity. The late Raja used to pay him 1,000 Rs: a month.

5. The Goroo Nursinja Bharatee is a venerable old man of 72 who has been a great traveller, and has a considerable reputation for learning. He is deservedly respected, being very unassuming in manner and having a well established character for benevolence & wisdom.

6. I may observe that I do not think it expedient to curtail the Goroo of his Customary

but I have endeavoured to dissuade him from proceeding to Her Majesty's Territory with any additional follow-ing, although he can quote undoubted precedents for the practice -

I have &c

Lt J. Downing
Commissioner

enera eri

1884.

2nd AUG. 84
357

DEWAN'S OFFICE

From The Deputy Commissioner
Shimoga District

To

The Secretary to the Dewan
of Mysore.

Dated 7th
Despatched
Received

Revenue Department
Diary
Enclosures No. 2 Files as per
Ferishta

General No. 5/5 } 1884-85.
14 No. 63 94

Sir,

In forwarding herewith the application of the Agent of the Vindhi Kratt requesting for a Mahazar henmpsting the swamy of the Inatt to proceed to Tirthahalli in order to inquire into Jagalatis Devastations, in Shimoga and other parts of the District with additional remarks, I have the honor to state that the Agent of

9-8-84
4/5K
Keep the Enclo.
4/8

(3)

called upon to state if he objection to the Pahadam granted, states that the of the Lingeri Matt is only to the use of Addapalika and other insignias alluded to. It appears from the decisions prod as per margin by the Kudli Matt that the Guru of this Matt also, as coming under the name of Lingers, possesses the right and title of using Addapalika and other insignias therein mentioned. I beg therefore to request orders on the subject.

Mangalore Adalut
Court of Enquiry
Appeal Case
No 2 of 1847

The documents produced by both the contending parties in support of their respective claims as per enclosed are herewith submitted.

I have the honour to be
Sir,
Your most obedient
[illegible]
[illegible]
[illegible]

(4)

From Rao.

Letter No 515/394 dt. 1 July August/84 from the Dy Collr Shimoga Dto submitting an application from the agent of the Kudise Swamy for a Rahadari sitting in the Swamy of the Matt to proceed to Kolapore

Dispatched by

Received in A. Misdemeanors Enclosures No.

No 2929/158 of 1 8-84

General No

No.

Order

The Dy Commr is requested to enquire and report what the practice hitherto has been in the case of the Kaadisiddeshwar Swamis when the Swamis left his head-quarters for other places.

If any such Rahadaris have been issued to this Matt this office should be informed for reference stating the authority on which such Rahadaris were issued.

By

To the Dy Comr Shimoga

To the Ont

6-9-84 7 August

No. 682/576 2929/153

Requesting that copies
Paladarnies joined to
the Agent y the Kind Indents
may be forwarded

(5)

eneral erial No. 29.) 3810

(4) 18.84 4680

From

The Deputy Commissioner
Shimoga District

To

The Secretary to the ~~Chief Commissioner~~ Dewan
of Mysore. Revenue Department.

Dated 6th September.

Despatched

Received

Enclosures No. File of Canapers

General No. 602 } 1884-85.
H No. 816

Sir

In acknowledging the receipt of the Dewan's Proceedings No: 2929-153 dated 7th August. I have the honor to forward the rahadaries received from the Agent of the Mutt In them there appears to be nothing to show that the Swami has the right to go Rd Path The Swami has for the past 20 yrs

been in Her majesty's Territories.

I ordered the Amildar to make enquiries as to when he last visited Shimoga. It would appear from his report, herewith forwarded that the Swami last visited Shimoga about 30 years ago. and that then there was some squabbling over this very "Nd Palki" business

I have the honor to be
Sir,
Your most-obedient servant

J. D. Mills Lloyd
Deputy Commissioner
Shimoga Dt

(General Serial No. 31.)

188 4

From

To Sir C. Lyons Thompson

Date 15 Sept

Despatch No.

Received

Enclosures No.

General No 26339

No. (9)

. Re claim to Sea shore
the apples of the Rock Snapper
in att swamp for the use of
Mr Apeldoorn

(General Serial No. 30.

Read :— 188 .

Letter No 515 dated 1st August/84
From 394
from the Dy. Comm^r of Shemoga
The Secretary to the Durbar
District, forwarding an applic-
of Mysore.
-ation from the Swami of
the Kudli Sringeri Matt
for a Rahadari to proceed
to Kolhapur and other places
Dated with Addapalki &c
Letter No 682 dated 6th September
Despatched 516
Received 1884 from the same Officer
forwarding copies of Raha-
Enclosures No. daries issued on former
General No occasions —
No.

No 3633 of 15. 9. 84.
197

order :—

The application of the
Kudli Sringeri Matt Swami
for the issue of Addapalaki
Cawnds, the Durbar regrets
he cannot accede : there is
record sufficient to
shew that this privilege
was ever enjoyed by the
Matt or granted to it by
the Mysore Govt : the
Dy Comm^r will inform
the Matt accordingly &
this decision.

11/9

The Dy Comm^r of Shemoga with Ref^ce

READ AGAIN THE FOLLOWING PAPER:—

From the Chief Secretary, To the Deputy Commissioners of Mysore and Bangalore Districts, No. 3977-8—187-168, dated 29th August 1888.

In continuation of my letter No. 3449—153, dated 11th instant, I am directed to forward for your information a petition received today from the inhabitants of Mysore protesting against the use of certain insignia by the Guru of the Sivaganga Matt. An examination of the records in this Office shows that the Matt was never granted authority to use the insignia noted in the margin. *Vide* Rahadaris issued in 1837, 1839 and 1876. His Highness the late Maharaja, in letter No. 221, dated 21st December 1863, to Captain Pearse, then in charge of Palace duties, declared the right to use the above insignias is vested only in the Guru of Sringeri Matt. *Under such circumstances, I am to request you to take* steps to prevent the use by the Sivaganga Matt within your District of insignias to which it is not entitled.

1. Adda Palaki.
2. Makara Torana.
3. Panchakalasada Sveta Chatri.
4. Dhavala Sankha.
5. Hagal Divatige.

2. I am also to request that you will call upon the Matt to submit a full explanation of its conduct in acting contrary to mamul in this matter; and to show cause why, as a punishment for this offence, the Rahadari issued on 6th April 1888, should not now be cancelled and the Guru required to return to Sivaganga as soon as the "Chaturmasyam" is over.

READ also the following letters from the Deputy Commissioner, Mysore District, submitting documents produced by the Guru of the Sivaganga Matt, in explanation of his conduct in using and claiming the right to use the marginally noted insignias:—

1. Adda Palaki.
2. Makara Torana.
3. Panchakalasada Sveta Chatri.
4. Dhavala Sankha.
5. Hagal Divatige.

No. 481, dated 1st October 1888.
" 492, dated 9th October 1888.
" 613, dated 19th December 1888.
" 824, dated 20th March 1889.

READ also "Srimukhas" Nos. 68, 69 and 12 from the Guru of the Sivaganga Matt to the address of the Dewan.

No. 3083—182, DATED BANGALORE, 23RD JULY 1889.

ORDER THEREON.—The orders contained in Chief Secretary's letter No. 3977—187, dated 29th August 1888, prohibiting the use by the Sivaganga Matt of the marginally named insignias were based upon the letter of His Highness the late Maharaja to Captain Pearse, No. 221, dated 21st December 1863, and partly upon the absence of mention of any of these *insignias* in the rahadaris previously issued to the Sivaganga Matt. The Matt has since produced several documents (some copies, others purporting to be originals,) in support of its claim to the insignias in question. The most principal of these are the following, arranged as far as possible in chronological order:—

1. Adda Palaki.
2. Makara Torana.
3. Panchakalasada Sveta Chatri.
4. Dhavala Sankha.
5. Hagal Divatige.

I. A is a copy of a deed of partition purporting to be made by Sankara Bharati Swami of Sringeri (successor of Narasimha Bharati) on 2nd Vaisakha Suddha of Durmukhi year, dividing the spiritual jurisdiction over Southern India among his five disciples, namely:—

1. Narasimha Bharati.—Vidyanagar Pitha (Virupakshi?) with jurisdiction over the Eastern country up to Srisaila;

2. Vidyaranya Bharati.—Chandramaulesvaraswami Pitha at Kudli Matt, with jurisdiction over the Northern country up to Bijapur;

3. Chikka Narasimha Bharati.—Vidyasankaraswami Pitha at Kudli Matt, with jurisdiction over the country from Chitrakal to Bhaganagar (Hyderabad?);

4. Abhinava Vidyaranya Bharati.—Amaragiri (Malkal Tripatti?) Matt, with jurisdiction over the country up to Srirangam; and

5. Gangadhara Bharati.—Sivaganga Matt, with jurisdiction over the Karnataka country between the Tunga Bhadra and Cauvery.

It is not clear what has become of the original of this document, and it is difficult at first sight to identify the Durmukhi year in which it purports to have been written. There are several Narasimha Bharatis in the list given of Sringeri Gurus in Rice's Gazetteer, Volume I, page 380, as follows:—

No. 1. Narasimha Bharati,
from S. S. 1310 / A. D. 1387 to S. S. 1337 / 1408 A. D.

No. 2. Do
from S. S. 1387 / A. D. 1464 to S. S. 1402 / 1479 A. D.

No. 3. Do
from S. S. 1480 / A. D. 1657 to S. S. 1496 / 1573 A. D.

No. 4. Do
from S. S. 1486 / A. D. 1563 to S. S. 1499 / 1576 A. D.

No. 5. Do
from S. S. 1499 / A. D. 1576 to S. S. 1522 / 1599 A. D.

No. 6. Do
from S. S. 1522 / A. D. 1599 to S. S. 1545 / 1622 A. D.

There is no Sankara Bharati in the Sringeri list, in which No. 6 Narasimha Bharati's successor is named as Satchidananda Bharati, who occupied the Sringeri Pitha from $\frac{\text{S. S. } 1545}{\text{A. D. } 1622}$ to $\frac{\text{S. S. } 1586}{\text{A. D. } 1663}$. The years of the Christian era corresponding to the Durmukhi year in the 15th, 16th and 17th centuries are 1416—17, 1476—77, 1536—37, 1596—97 and 1656—57, and it is probable that the Narasimha Bharati by whose successor (Sankara Bharati) the document in question purports to have been written, was No. 6 in the above list, his successor at Sringeri being Satchidananda Bharati, and at Kudli, Sankara Bharati. According to this hypothesis, the Durmukhi year, the date of A, was $\frac{\text{A. D. } 1656\text{–}57}{\text{S. S. } 1579}$. This conclusion receives remarkable confirmation from a document dated 1593 (1595?) of Salivahana Sakha (Paridhavi) printed at page 29 of the printed pamphlet submitted by the Sivaganga Matt. This document shows that both Sankara Bharati and his Kudli disciple Narasimha Bharati (No. 1 in the partition deed) and his Sivaganga disciple Gangadhara Bharati (No. 5 in the partition deed) were all alive in $\frac{\text{S. S. } 1593 \text{ (1595?)}}{\text{A. D. } 1670 \text{ (1672?)}}$ and that Sankara Bharati, on being referred to, stated to the people of Hyderabad the details of the division as recorded in A executed in the previous Durmukhi year $\frac{\text{S. S. } 1579}{\text{A. D. } 1656\text{—}57}$.

II. B is a copy of an order issued by Keladi Basavappa Naik to Venkanna, dated 5th Kartika Suddha of Rudhirodgari year. In this mention is made of a Swami of the Sringeri Matt who went on a pilgrimage and did not return for many years. On his return he found that another Swami had been elected for Sringeri and he therefore stationed himself at Kudli, and complained to the then Keladi Chief

* S. S. means Salivahana Sakha.

who decided that the election at Sringeri was malicious, that the Swami who had returned to Kudli from pilgrimage should have spiritual jurisdiction and that the one elected at Sringeri as his successor should perform the *puja* of Saradamba and other ceremonials at the Matt at Sringeri. Keladi Basavappa Naik recognizes this arrangement in the document in question, but it is not expressly stated when and in whose reign that arrangement took place. From the context of B it may however be inferred that it took place in the reign of one of Basappa Naik's predecessors. From Inscriptions which have been examined, the following geneology of the Keladi Chiefs is deducible :—

Sivappa Naik ...	... A. D. 1648—S. S. 1571 Sarvadhari. ... A. D. 1653—S. S. 1576 Vijaya.
Somasekhara Naik	... A. D. 1667—S. S. 1590 Plavanga. ... A. D. 1671—S. S. 1594 Virodhikritu.
Basappa Naik ...	... A. D. 1713—S. S. 1636 Vijaya.
Somasekhara Naik	... A. D. 1722—S. S. 1645 Subhakritu.

The years given above are those in which these Kings were alive as proved by Inscriptions. The Rudhirodgari year which is the date of the document B must therefore be $\frac{\text{A. D. } 1633}{\text{S. S. } 1606}$. Between A and B there was thus an interval of 27 years. A longer interval is not probable, for, if we take the Rudhirodgari of the next preceding Cycle, the interval would be 87 years which would take us to $\frac{\text{A. D. } 1596}{\text{S. S. } 1519}$ as the date of A, that is to say 56 years after the foundation of the Keladi Raj. From documents A and B and the information regarding the succession of Gurus at Sringeri, the following facts may be gathered :—

1st. Abhinava Narasimha Bharati of Sringeri (A. D. 1599 to 1622) returning from a pilgrimage found a successor elected in his absence at Sringeri.

2ndly. The successor so elected Satchidananda Bharati (A. D. 1622—1663) was allowed to remain at Sringeri while Abhinava Narasimha Bharati remained at Kudli and exercised spiritual jurisdiction over the country during the remainder of his life time.

3rdly. Abhinava Narasimha Bharati's successor at Kudli named Sankara Bharati, in A. D. 1656—57, made a partition of spiritual jurisdiction among his five disciples, and

4thly. Sankara Bharati of Kudli and Satchidananda Bharati of Sringeri were disciples of the same Abhinava Narasimha Bharati (A. D. 1599—1622)

III. C is a most extraordinary document. It is alleged to be Kanthirava Narasaraj Wodeyar's Nirup to Apprameya Hebbar, administrator of the country, dated 5th Kartika Suddha of *Jaya* year. It purports to be an original Nirup and recites and confirms grant (Sasana) made by a "Hiri Kartar" (former sovereign) to the Sivaganga Matt recognizing the right of that *Matt* to the use of certain insignias and honors which formerly belonged to Sri Sankarachariar and which the said Sankarachariar transferred to the Sivaganga Matt. Among the insignias named, the following occur :—

1. Adda Palaki,
2. Hagal Divatige,
3. Panchakalasada Chatri,
4. Makara Torana,
5. Nagari, and
6. Naupat.

Kanthirava Narasaraj Wodeyar's reign was from Bahudhanya $\frac{\text{S. S. } 1561}{\text{A. D. } 1638}$ to Vikari $\frac{\text{S. S. } 1582}{\text{A. D. } 1659}$. Therefore the Jaya year of the Nirup must be $\frac{\text{S. S. } 1577}{\text{A. D. } 1654\text{-}5}$. If Nirup is fully 235 years old now, but it has a very modern appearance

both in the characters used and in the flowing style of writing employed. Moreover no such *Nirup* could possibly have been issued before the partition referred to in document A, the date of which is Durmukhi $\frac{\text{S. S. } 1579}{\text{A. D. } 1656-57}$ (*Vide* remarks on A, B and D). Before the last named year there was in existence no Sivaganga Matt with spiritual jurisdiction over any part of the country, and therefore not only Kanthirava Narasaraj Wodeyar could never have written any such Nirup as C in Jaya $\frac{\text{S. S. } 1577}{\text{A. D. } 1654-55}$, but there could never have been any "*Sasanam*" of a *Hiri Kartar* as therein alleged. Numerous documents on which the Sivaganga Matt based its various disputes with the Sringeri Matt have been produced before Government authorities from time to time ever since the beginning of the century, and it is in the highest degree improbable that so important a document as C would if genuine, have been kept back till now. The story of the alleged sudden discovery of this valuable document among the old records of the Matt is most incredible. Under such circumstances, the Government are of opinion that this document C is clearly a forgery.

IV. D is a copy of a Circular order purporting to have been issued by Dalavayi Devarajaiya dated 13th Jestha Suddha of Nala year. The effect of this document is to recognize the alleged settlement made by the Nagar Rajas restricting the Swami at Sringeri to the puja, &c., at Sringeri and allowing the Kudli, Sivaganga and other Matts jurisdiction over the whole country in all spiritual matters. The document refers to a settlement made by Dalavayi Kumarappa in the year Durmukhi $\frac{\text{S. S. } 1639}{\text{A. D. } 1716}$ when returning from Madura, and the purport of that settlement is said to have been in accordance with the decision of a Panchayat held at Bidarur (Bednur or Nagar) in the year Saumya $\frac{\text{S. S. } 1592}{\text{A. D. } 1669}$, and that that Panchayat were again guided by a former decision in the reign of Somasekhara Naik of the Keladi dynasty. This document which is rather incoherently worded is only useful as showing that there were disputes between Satchidananda Swami of Sringeri and Narasimha Bharati of Kudli regarding spiritual jurisdiction and that they were decided in favor of the latter. This Narasimha Bharati of Kudli Matt must have been No. 1 named in A as the disciple of Sankara Bharati and not Sankara Bharati's Guru Narasimha Bharati. It is important to remember that the partition as recorded in A was made not by the last mentioned Narasimha Bharati, but by his Kudli disciple Sankara Bharati. But there are strong reasons for discrediting the action assigned by document D to Dalavayi Kumaraiya in Durmukhi year. In the first place it does not appear that he ever went to Madura though he had been sent by Chik Devaraj Wodeyar to Trichinopoly. He held the Dalavayiship from Plavanga ($\frac{\text{S. S. } 1590}{\text{A. D. } 1667}$) to Dundubhi ($\frac{\text{S. S. } 1605}{\text{A. D. } 1682}$), and there was no Durmukhi in that interval of 15 years. $\frac{\text{S. S. } 1579}{\text{A. D. } 1656}$ was a Durmukhi and it was the date of A and the next Durmukhi was in $\frac{\text{S. S. } 1639}{\text{A. D. } 1716}$. The Nala year in which document D purports to have been written was $\frac{\text{S. S. } 1659}{\text{A. D. } 1736-37}$.

V. E. This is the next document of any importance. Like C it is also an original and purports to be a Nirup issued by Hyder Ali Khan to the Sivaganga Matt on 5th Chaitra Suddha of Vilambi year ($\frac{\text{S. S. } 1701}{\text{A. D. } 1778-79}$). It refers to the constitution of the Sivaganga Matt by Sankara Chariyar and to "*Hiri Kartar's*" Sasanam, and Kanthirava Narasaraj Wodeyar's Nirup, and directs in accordance with the last named document, that—

1. Adda Palaki,
2. Chatri and Chamara,
3. Makara Torana,
4. Nagari,
5. Nanpat,
6. Hagal Divatige, &c.,

may be used by the Guru of the Sivaganga Matt. This document, like C, has a very suspicious appearance, and for arguments similar to those given regarding document C, this also must be rejected as being a fabrication. It is indeed a continuation, as it were, of C.

2. Having thus most carefully considered the evidence adduced by the Sivaganga Matt in support of its claim to the insignias named in the margin, the Government of Highness the Maharaja are of opinion that there is no proof whatever of the rights and privileges claimed by the Matt, and the claim is accordingly rejected.

1. Adda Palaki.
2. Makara Torana.
3. Panchakalasada Sveta Chatri.
4. Dhavala Sankha.
5. Hagel Divatige.

The Government are willing to believe that the documents C and E have been concocted and put forward for the purpose of the present claim without the knowledge of the Guru, but that they have been put forward by men entrusted with the management of the Matt is a fact from which the Guru must draw such a lesson as will induce him to establish a more respectable management of the affairs of the institution of which he is the head.

3. The Guru is of course at liberty to travel back to Sivaganga under the Rahadari of 6th April 1888, but without using any of the five insignias in question, and the Deputy Commissioners, Mysore and Bangalore, will be requested to take the needful steps accordingly.

R. VIJAYINDRA RAO,
Chief Secretary.

To—The Deputy Commissioners of Mysore and Bangalore.
Copy to the Sivaganga Matt.
Copy to other Deputy Commissioners for information.

1889. 1576/95
GOVERNMENT OF MYSORE.

GENERAL.

PROCEEDINGS.

Dated 23rd July 1889.

No. 3033.
182.

Insignias to be used by the Guru of the Sivaganga Matt.

OF MYSORE."

referred to the Gl. Branch.

Gl
to

XX

Mr Jayarama Iyer
Please have a Memo
prepared very early in your
Branch
12/3/95

Memo
12-3-95

(General) Serial No. 30.)

1075

189 . Pet 462

From The 1st Assistant to the
Resident in Mysore

To

The Chief Secretary to the
Dewan of Mysore

Dated 20th February 1895

Despatched

Received

Enclosures No. 1 file

General No. 588
No. 448-87

Forwarding a petition
from Hucha Shankar,
Mangasuli, Wat-Mokhasi
Tiyar to the Swami of the
Kudli Matt, on the subject
of insignias to which the
Swamy is entitled when
travelling.

?

References to be marked.

Rec'd
21/2

Gl. records

Ol. forwards the reference

M.M.
23/2

FROM

THE FIRST ASSISTANT TO THE RESIDENT IN MYSORE.

To

The Dewan of Mysore.

Dated Bangalore, 20 February 1895.

SIR,

4th enclosures, all to be returned.

I am directed to forward herewith a petition dated the 4th February 1895 from Ducno Shankar, Mangasuli, Nat Mokhtiyar to the Swami of the Kudli Matt, on the subject of insignias to which the Swami is entitled when travelling.

2. It will be seen from the papers forwarded by the petition that there appears to be a decision of the Huzur Adalat Court confirmed on appeal by the Commissioner of Mysore in favour of the Swami.

3. The Resident will be glad if you will favour him with a brief statement of the facts of the case.

I have the honour to be,

Sir,

Your most obedient servant,

First Assistant Resident. Wajo

Gen. 30.]

9

1895 OF THE
16387
20 MAY 1895
Pol. 683

From The 1st Class Magistrate & the Resident in Mysore.

To

The ~~Chief Secretary to the~~ Dewan ~~Govt.~~ of Mysore.

Dated 29th May 1895

Despatched

Received

Enclosure No.

General No. 1900
No.

Asking for a brief statement of the case of Hucha Shankar, Mangasali Wat Mokhtiyar, in re the Swami of Kudli Mutt.

P

References to be marked.

The previous letter (Pol. No. 10758 / P 462) was transferred to the General Branch on 8.3.95.

29/5.

M.G.O.P.B.—4-12-95—3000

No. 1900

(9)

FROM

THE FIRST ASSISTANT TO THE RESIDENT IN MYSORE.

TO

The Dewan of Mysore

Dated Bangalore, 29th May 1895.

SIR,

I am directed to refer you to this office letter No. 588-51-95 forwarding a petition from Huck Shankar, Mangasali, Wat Mokhtiyar to the Swami of the Kudli Mutt, with its enclosures and to ask that the brief statement of the fa of the case asked for may be furnished at an early date and the enclosures returned at the same time.

I have the honor to be

Sir,

your most Obedient Serva

H.V. Cobb

28-5

First Assistant Resident

21994 Dated 2nd June 1895

G.F.45-93-94 Despt 4

Gen 11

10/a

To

The Resident in Mysore
Bangalore

Sir,

I have the honor to acknowledge the receipt of your letter Nos 588/448.87 and 1900 dated the 20th February and 29th May 1895, asking for a brief statement of the facts relating to the rejection, in 1884, of the applica made on behalf of the Guru of the Kudli Mutt for a Rahadar permitting the Guru to use the Addapalki in question

2 The Addapalki, and certa other insignia* are, by immemo custom, considered to be specia reserved for the use of Royalty and their use by any one not specially authorized by the Sover is an invasion of royal privile

3 His Highness the late Maharaj Krishnaraja Wadeyar, in a let dated 21st December 1863 addr to Captain Pearse, declared the right to use these insi

It is worthy of note that Guru claiming a right to use such insignia bases his claim not upon his right as Guru to assume public throughout India carrying with him such insignia as suit his fancy, but upon an express grant from the Sovereign. Such grant has hitherto been confined only in favour of the Sringeri Mutt.

* 1. Makarathorana
2. Panchakalasada Sveta chattra
3. Dhavala Sanka
4. Hagal Divatige

was vested only in the Guru of the Sringeri Mutt and Mr. Bowring in para 2 of his letter No. 2396/101 dated 29th July 1868 to the Secretary to the Govt. of India, Foreign Dept., stated that the Sringeri Guru "is the only Guru in the Province who is permitted to use the Adda Pallee or Cross Palankeen, and he has in his possession sunnuds of great antiquity from the Nizam, the Peishwas, the Mysore Rajah, Holkar and others, all enjoining the utmost respect to be paid to him".

4. The Kudli Mutt, as a branch of the Original Mutt at Sringeri came into existence at A.D. 1565-66-67 and there is no proof at the present Branch Mutt at any time was granted or enjoyed the privilege of Addapallee.

The Sringeri Guru, Abhinava Vidya Narasimha Bharati (A.D. 1599-1620) died reside at Kudli during the latter part of his life and at the present time have been in full possession of all honours due to the Sringeri Guru. He was a long after his death in A.D. 1654,

The Kudli Mutt, capable existence in recent times of about 290 years ago, does not possess any document to show that the right to use the Addapallee was conceded to it by royal grant. With the application of the Agent of the Kudli Mutt in 1884 for Rahadari to use the Addapallee the Darkast was filed before it the decrees of the Sadar Court and of the Court of the Commissioner in favor of the Mutt in 1849, based mainly on oral evidence as to the Guru of the Mutt having gone to Shemoga, Seringapatam and Mysore on Addapallee. The Agent of the Mutt was given an opportunity

the decree by the Govt issuing Rahadaris in accordance with the terms of it, but he failed to produce any Rahadari empowering the Mutt to use the Addapalki although a period of 35 years had elapsed since the date of the decree for further information upon the subject vide Mr Micklejohn's report dated 6th Sept. 1882). - ~~The decree having been incorporated in the Darbar~~ felt itself justified, especially with regard to the declarations made by the Maharaja and the Chief Commissioner in 1863 and 1888, in refusing a rahadari for the use of the Addapalki, and it is noteworthy that the Mutt made no attempt to question the correctness of the decision of 1884 till 1895.

The Partition of Sringeri Mutt Satchidananda Swami was ~~established~~ established at Sringeri and he and his Successors have enjoyed the all the honors due to the Original Sringeri Mutt, with the position and powers of an Overlord over all Branch Mutts, while the Branch Mutts at Kudli, Sivaganga, &c. while exercising Spiritual ~~powers~~ sway over their respective territorial jurisdictions have never been regarded as entitled to the Special honors enjoyed by the H. Mutt at Sringeri — to further information regarding the H. & Branch Mutts can be furnished from the Proceedings of the Madras Govt of 23 July 1889

6 th. ~~The Decree of 1849 had having thus been~~ There having thus been no practical effect given at any time to the declaration in the Decree of 1849, the Darbar and having special regard to the well known facts as to the relations between the H. & Branch Mutt as explained in the ~~last~~ paragraphs above

is vested only in the Guru
the Sringeri Mutt and Dur-
ing in para 2 of his letter
No 2396/101 dated 29th July 1868
the Secretary to the Govt of
India, Foreign Deptt, stated
that the Sringeri Guru "is the
only Guru in the Province who
permitted to use the Adda
Pallkee or Cross Palankeen, and
he has in his possession sunnuds
of great antiquity from the
Nizam, the Peishwas, the Mysore
Rajah, Holkar and others, all
enjoining the utmost respect
be paid to him".

4. The Kudli Mutt, a branch of the Original Mutt at Sringeri came into existence at the Partition of A.D. 1565-6-57, and there is no proof that the Kudli Branch Mutt at any time was granted, or enjoyed the privilege of Adda Palki.

The Sringeri Guru, Abhinava Narasimha Bharati (A.D. 1599-1622) did reside at Kudli during the latter part of his life and must be presumed to have been in full possession of all honors due to the Sringeri Mutt. It was long after his death - and only in A.D. 1565-6-57 that Partition of Spiritual jurisdiction was effected among his disciples. -

The Partition of Sringeri Matt Satchidananda Swami was Established at Sringeri and he and his Successors have Enjoyed the all the honors due to the Original Sringeri Matt, with the position and powers of Gurus over all Branch Matts, While the Branch Matts at Kudli, Sivaganga, &c. while Exercising Spiritual Swamis Their territorial jurisdictions have never been regarded as entitled to the Special honors Enjoyed by the H. Matt at Sringeri — &c.

Further information Regarding the H. & Branch Matts can be gathered from the Proceedings of the Madras Govt dated 23 Jany 1889

the decree by the Govt issuing Rathadaris in accordance with the terms of it, but he failed to produce any empowering the Matt to use the Addapalki although a period of 35 years had elapsed since the date of the decree (vide Mr Wm Micklejohn's report dated 6th Sept 1884). The decree having been inoperative, the Swami felt itself justified, especially with regard to the declarations made by the Maharaja and the Chief Commissioner in 1863 and 1868, in refusing a rahada for the use of the Addapalki, and it is noteworthy that the Matt made no attempt to question the correctness of this decision of 1884 till 1885.

6th. The Decree of 1849 having thus been

There having thus been no practical effect given at any time to the declarations in the Decree of 1849, the Swami and having special regard to the well known facts & the relative position of the H. & Branch Matts as explained in the 1885 paragraphs

~~Copy~~

Copy of which is
Enclosed for ready
reference -

X X

~~and~~
2dly To the declaration
of H.H. Maharaja
Khanderao Gaekwar made in 1863

3dly To the views of
the Chief Court expressed
in 1865

4thly To the remarks in the late decision of the Chief Court in the Case of the Lingayat Mutt of Balehonnur of 13 May 1868, prohibiting the head of that Mutt from using the Adda Palki under pain of arrest,

the Durbar in 1884
refused a Rukhadari
to the Khadali Mutt for
the use of the Adda Palki.

The Khadli Mutt has not
at no Chosen to dispute

The Correctness of this
decision of ~~the~~ 1894
till 1895, and it must
be desirable to permit it now
& to open its ~~mouth~~ claim for the Adda
Palki and the other special honors

8. The Petition of the Agent of
the Mutt and its enclosures
received with letter No 588/446-87
dated 20 February 1895 are
returned

21744, dated 2nd June 1895.
4".
F. 7: L15·93·94

10

To,
The Resident
in Mysore.

Sir, I have the honor to acknowledge the receipt of your letters Nos: 588/448-87 and 1900, dated the 20th February and 29th May 1895, asking for a brief statement of the facts relating to the rejection, in 1884, of the application made on behalf of the Guru of the Kudli Mutt for a Rahadari permitting the Guru to use the Addapalki.

2. The addapalki in question and

and certain other insignia

are by immemorial custom considered to be specially reserved for the use of Royalty, and their use by any one not specially authorized by the Sovereign as an invasion of royal privilege.

It is worthy of note that every party claiming a right to use such Royal insignia bases his claim not upon his right to pass through public thoroughfare carrying with him such insignia as suit his fancy, but upon an express grant from the Sovereign. Such grant has hitherto been established only in favor of the Sringeri Matt.

3 - His Highness the late Maharaja Krishnaraj Wadeyar, in a letter dated

X 1 Prabhavalli
2 Panchakalasam
&
3. Bhavala Saukha.
4 Kagal Divatige.

21st December 1863 addressed to Captain Pearse, declared that the right to use these insignia was vested only in the Guru of the Sringeri Mutt and W.A Bowring in para 2 of his letter No: 2396/101, dated 29th July 1868 to the Secretary to the Government of India, Foreign Department, stated that the Sringeri Guru "is the only Guru in the Province who is permitted to use the Addu Palkee or Cross Palankeen, and he has in his possession Sunnuds of great antiquity from the Nizam, the Peishwas, the Ikeppe Rajah, Holkar and others, all enjoining the utmost respect to be paid to him."

4. The Kudli Mutt as a Separate Branch of the original Mutt at Sringeri came into existence at the Partition of A.D 1656-57,

1656-57, and there is no proof that the Kudli Branch Mutt at any time was granted, or enjoyed the privilege of adda Salkee. The Sringeri Swami, Abhinava Narasimha Bharati (A.D. 1599-1622) did reside at Kudli during the latter part of his life and must be presumed to have been in full enjoyment during his life time of all honors due to the Sringeri Mutt. It was long after his death and only in A.D. 1656-57 that a Partition of Spiritual jurisdiction was effected among his disciples. Under this Partition Satchidananda Swamii was established at Sringeri and he and his successors have enjoyed all the honors due to the Original Sringeri Mutt, with a position analogous to that of an Overlord over all Branch Mutts, while

while, the Branch Mutts at Kudli, Sivaganga, &c., while exercising Spiritual sway within their respective territorial jurisdictions, have never been regarded as entitled to the special honors enjoyed by the Head Mutt at Sringeri. Further information regarding the Head and Branch Mutts can be gathered from the Proceedings of the Mysore Government, dated 23rd July 1889, copy of which is enclosed for ready reference.

5. With the application of the Agent of the Kudli Mutt in 1884 for Pahadari to use the Addapalkee, the Durbar had before it the decrees of the Adalat Court and of the Court of the Commissioner in favor of the Mutt in 1849, based mainly

mainly on oral evidence as to the purport of the Deeds having gone to Shimoga, Seringapatam and Nugger on Addapalkee. The Agent of the Deeds was given an opportunity to show that effect was given to the decree by the Government upon Paladaris in accordance with the terms & it but he failed to produce any Paladaar empowering the Deeds to use the addapalkee although a period of 35 years had elapsed since the date of the decree. For further information upon the subject, I enclose copy of Mr Nicklejohn's report dated 6th September 1884.

6. There having thus been no practical effect given at any time to the declarations in the decree of 1849, and having special regard as 1st to the well known facts regarding

regarding the Inamee portion of the Head and Branch Dutts as explained in paragraph 4 above,

2nd. To the declaration of His Highness the Maharaj Krishnaraj Wadeyar made in 1863,

& 3rd. To the views of the Chief Commissioner expressed in 1868, the Durbar in 1884 refused a Pahadari to the Kudli Dutt for the use of the Addapalkee

7. The Kudli Dutt has not chosen to dispute the correctness of this decision of 1884 till 1895, and it is most undesirable to permit it now to re-open its claim for the Adda Palkee and the other Special honors.

8. The Petition of the Agent of the Dutt. and its enclosures received with letter No: 568 448-87, dated

-dated 20th February 1895

are returned.

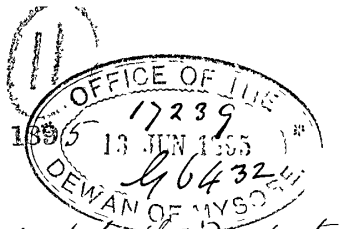
I have &c.

(Sgd.) K. S.

~~~~~~~~~~

Fair draft.
~~~~~~~~~~

Gen. 30.



From 1st Assistant to the Resident in Mysore

To

The ~~Chief Secretary to the~~ Dewan ~~Govt.~~ of Mysore.

Dated 13/June/95

Despatched

Received

Enclosure No.

General No 2136
No.

Informing that as the right to grant honors is a prerogative of the ruling authority, the Resident sees no reason to question the Durbar's refusal to grant a rahadari to the Guru of Rudle mutt permitting him to use Addapalki.

References to be marked.

papers relating to this have been sent to the Under Secretary circulation among the Commissioners is may be sent to the Undersecretary submission to the Dewan, with the file

H.

Sent to Shimoga Deputy

Copy of my letter & this for information and for communication the Resident's decision in the Guru in the annual form

18/6

Circulated

18/6/95

Seen 18/6/95

Seen 19/6/95

Seen 19-6-95

M.G.O.P.B.—4-12-95—3000

No. 2136

(1)

FROM

THE FIRST ASSISTANT TO THE RESIDENT IN MYSORE

To The Dewan of Mysore

Dated Bangalore, 1 June 1895.

SIR

Reverting to your letter No. 21994/G 45 93 dated the 2nd June 1895 submitting a brief statement of the facts relating to the rejection of the applicat made on behalf of the Guru of the Kudle Mutt for a rahadari permitting him to use the — Addapalki I am directed to state that the rig to grant honors is a distinct prerogative of the ruling authority and that therefore the Reside sees no reason to question a decision passed by a former Maharaja of Mysore or to pas any judgment upon its propriety

2. I am to ask that you will kindly inform the Guru accordingly

I

I have the honor to be.

Sir,

your most Obedient Servant

H. V. Cox.

12. 6

First Assistant Resident.

9 U
13 6 19 5

(12)

To

The Deputy Commr

Shimoga Dt

Sir

I am directed to forward for information and for communication to the Guru of the Kudli Mutt in the usual form copies of the letters noted on the margin, which Con. : tain the Resident's decision on the Guru's application for permission to use the Addapallki when travelling.

I have &c

Gen Le

2136 of the 13 June 1895 from the first Asst to the Resident to the Dewan

21994 dated the 20 June 1895 from the Dewan to the Resident

9.745.93

23714

17-45-93

From

To

Dated

Despatched

Received

Enclosures No.

General No

No.

G. No. 2579—J. 4.

MYSORE COMMISSIONER'S OFFICE,
Bangalore, Dated 20th September 1865.

To

The Offg. Superintendent of the Nagar Division.

SIR,

I have the honor by desire of the Commissioner to acknowledge the receipt of your letter No. 235—6, dated the 9th instant, regarding the recent affray which took place at Shikarpur, and in reply to forward for your information a copy of a letter No. 221, dated the 21st December 1863, from the Maharaja and to observe that if, as stated in the Officiating Deputy Superintendent's letter, No. 77, dated the 7th instant, para 3, the Balehalli Swami made use of the "Adda Palki" contrary to the orders conveyed in January 1864 (No. 3746—23), the Commissioner considers that he should be heavily fined.

2. Although it would appear that the Lingayats were justified in proceeding along the road where the riot took place, it being the highway to Honnali, there can be no question with advertence to the above letter from the Maharaja that the Guru was, if the fact is correctly represented defying an express order conveyed to him by the Commissioner on the highest authority.

3. This, in no way, justifies the aggressive conduct of the Brahmins in throwing shoes at the Lingayats, but it is a proof of the contumacy of the Guru which should not be passed over.

4. The action of the Amildar in setting aside the Deputy Superintendent's orders seems to have been very reprehensible and he should, the Commissioner directs, be at once removed. Notice should also be taken of the conduct of the Peshkar.

5. The vernacular enclosures of your letter are herewith returned.

I have &c.,

(Sd) J. A. CAMPBELL,
Ag. Secretary.

No. 221

PALACE, MYSORE,
Dated 21st December 1863.

To

CAPTAIN PEARSE,
In charge of the Palace Duties.

SIR,

I have the pleasure to enclose for your information an original Urzi addressed to me by Mallikarjuna Sastri, Manager of the Sringeri Matt, and to state that Balehalli Swami alluded to has not been allowed the Insignias of respect noted in the margin either by myself or another authority, nor has he made use of them when he was sent for by me to Mysore some years ago. I am therefore of opinion that it is highly improper that he should wander about with unusual Insignias to which he is not entitled in disrespect to the Sringeri Matt which is of great antiquity and reputation and the only one that possesses the right and title of using such special Insignias.

Adda Palki, Swetachatri, Makaratorana, Dhavala Sankha Hagaldivatige, Pancha Divatige, &c

If the Commissioner had been aware of the circumstance of his having used these unauthorized Insignias and that he was supported in it by the Local authorities, I feel assured that he never would have countenanced it. For my part, had this Swami visited Mysore formerly, I would not have received him nor will I do so in future.

I therefore request that you will be so good as to bring this circumstance to the notice of the Commissioner in order that he may take the necessary steps to prevent the Swami's usurping the respect and Insignias to which he is not entitled.

I am, &c.,
(Sd.) SREE KRISHNA (*In Kanarese.*)

(Copy) (Sd.) J. A. CAMPBELL,
Ag. Secretary.

(True copy) (Sd.) A. C. HAY,
Superintendent, Nagar Division.

No. 2396—101, dated 29th July 1868.

To

The Secretary to the Government of India, Foreign Dept., Simla.

Sir,

In reply to para 2 of your letter No. 1201, dated 16th instant, I have the honor to submit for the information of the Government of India the following explanation.

2. The Sringeri Guru is the direct representative of the famous sectarian Shankaracharya and is the acknowledged spiritual Director not only of the greater proportion of the Hindus of Southern India, but also of many of the leading Mahratta Houses such as Holkar and the former Peshwas. It may be said that his influence is far greater than that of any Hindu spiritual guide in India, and I presume it is for this reason that he is regarded with such unlimited respect. He is the only Guru in the Province who is permitted to carry the Adda Palki or cross Palanquin and he has is his possession Sannads of great antiquity from the Nizam, the Peshwas, the Mysore Raja, Holkar and others, all enjoining the utmost respect to be paid to him.

3. Owing to the extraordinary veneration in which he has always been held, a Biradari of Silahdars has been attached to him from the earliest period and on the occasion of his visiting Her Majesty's Territory an extra escort had always been given, to which purport the Guru holds several communications to and from the Madras Government.

4. The Guru enjoys inam lands valued at more than half a lakh in the Kadur district near the sources of the Tungabhadra river, and during his periodical tours in Mysore receives from his disciples large sums of money which he distributes in charity. The late Raja used to pay him Rs. 1,000 a month.

5. The Guru Narasinga Bharati is a venerable old man of 72 who has been a great traveller, and has a considerable reputation for learning. He is deservedly respected, being very unassuming in manner and having a well established character for benevolence and wisdom.

6. I may observe that I do not think it expedient to curtail the Guru of his customary guard of honor but I have endeavoured to dissuade him from proceeding to Her Majesty's Territory with any additional following although he can quote undoubted precedents for the practice.

I have, &c.,
(Sd.) L. BOWRING,
Commissioner.

ôm 1884.

The Deputy Commissioner,
Shimoga District.

The Secretary to the Dewan of Mysore, Revenue Department.

Dated 1st August.

Enclosures 2, Files as per Ferist.

General No. 515—R. 394, 1884-85.

Sir,

In forwarding herewith the application of the Agent of the Kudli Matt applying for a Rahadari permitting the Swami of the Matt to proceed to Kolhapur in Her Majesty's Territories *vid* Shimoga and other places of this district with Adda Palki and other Insignias, I have the honor to state that the Agent of the Sringeri Matt, whom I have called upon to state if he has any objection to the Rahadari being granted, states that the Swami of the Sringeri Matt is only entitled to the use of Adda Palki and the other Insignias alluded to. But it appears from the decisions produced as per margin by the Kudli Matt that the Guru of this Matt also as coming under the name of Sringeri possesses the right and title of using Adda Palki and other Insignias therein mentioned. I beg therefore to request orders on the subject.

Huzur Adalat Court of Mysore, Appeal case No 22 of 1817.

The documents produced by both the contending parties in support of their respective claims, as per Ferist enclosed, are herewith submitted.

I have, &c,

(Sd) S. VENKATVARADAIENGAR,

Deputy Commissioner.

READ —

Letter No. 515—394 of the 1st August 1884, from the Deputy Commissioner, Shimoga district, submitting an application from the Agent of the Kudli Matt for a Rahadari permitting the Swami of the Matt to proceed to Kolhapur in Her Majesty's Territories

No. 2929—153, DATED 7TH AUGUST 1884.

ORDER.—The Deputy Commissioner is requested to enquire and report what the practice hitherto has been in the case of the Kudli Matt whenever the Swami left his head-quarters for other places.

If any such Rahadaris have been issued to the Matt their copies should be forwarded for reference, stating the authority on which such Rahadaris were issued.

(Sd) R. VIJAINDRA RAO,

Revenue Secretary.

To—The Deputy Commissioner, Shimoga District.

From *The Deputy Commissioner, Shimoga District.*

To

The Secretary to the Dewan, Revenue Department.

Dated 6th September 1884

No. 682—R 516 of 1884-85.

Sir,

In acknowledging the receipt of the Dewan's Proceedings No. 2929-153, dated 7th August, I have the honor to forward the Rahadaris received from the Agent of the Matt. In them there appears to be nothing to show that the Swami has the right to go "Adda Palki."

The Swami has for the past 20 years been in Her Majesty's Territories.

I ordered the Amildar to make enquiries as to when he last visited Shimoga. It would appear from his report herewith forwarded that the Swami last visited Shimoga about 30 years ago and that there was some squabbling over this very "Adda Palki" business.

I have, &c.,

(Sd.) J. F. MEIKLEJOHN,

Deputy Commissioner, Shimoga District.

READ.—

Letter No. 515—394, dated 1st August 1884, from the Deputy Commissioner of Shimoga dis- [illegible] forwarding an application from the Swami of the Kudli Sringeri Matt for a Rahadari to [illegible] and other places with "Adda Palki," &c.

Letter No 682—516, dated 6th September 1884 from the same Officer, forwarding copies of Rahadaris issued on former occasions.

No. 3633—197 OF THE 15TH SEPTEMBER 1884.

ORDER.—The application of the Kudli Sringeri Matt Swami for the use of "Adda Palki" cannot, the Dewan regrets, be sanctioned. There is no record forthcoming to show that this privilege was ever enjoyed by the Matt or granted to it by the Mysore Government. The Deputy Commissioner will inform the Matt accordingly of this decision.

(Sd.) R. VIJAINDRA RAO,
Revenue Secretary.

To—The Deputy Commissioner of Shimoga with Kanarese papers.

No. 588—44887.

From

The First Assistant to the Resident in Mysore.

To

The Dewan of Mysore.

Dated, Bangalore, 20th February 1895.

Sir,

I am directed to forward herewith a petition* dated the 4th February 1895, from Hucho Sankar Mangasali, Wat Mokhtyar to the Swami of the Kudli Matt, on the subject of Insignias to which the Swami is entitled when travelling.

* With enclosures all to be returned.

2. It will be seen from the papers forwarded by the petitioner that there appears to be a decision of the Huzur Adalat Court, confirmed on appeal by the Commissioner of Mysore in favor of the Swami.

3. The Resident will be glad if you will favor him with a brief statement of the facts of the case.

I have, &c.,
(Sd.) C. W. RAVENSHAW, *Major,*
First Assistant to Resident.

From

No. 1900.

The First Assistant to the Resident in Mysore.

To

The Dewan of Mysore.

Dated, Bangalore, 29th May 1895.

Sir,

I am directed to refer you to this office letter No. 588—51-95, forwarding a petition from Hucho Shankar Mangasali, Wat Mokhtyar to the Swami of the Kudli Matt, with its enclosures, and to ask that the brief statement of the facts of the case asked for may be furnished at an early date and the enclosures returned at the same time.

I have, &c.,
(Sd.) H. V. COBB,
First Assistant to Resident.

No. 21994—G. F. 15-93-94, dated 2nd June 1895.

To

The Resident in Mysore.

Sir,

I have the honor to acknowledge the receipt of your letters Nos. 588—448-87 and 1900, dated the 20th February and 29th May 1895, asking for a brief statement of the facts relating to the rejection in 1884 of the application made on behalf of the Guru of the Kudli Matt for a Rahadari permitting the Guru to use the "Adda Palki."

2 The "Adda Palki" in question and certain other Insignia* are by immemorial custom considered to be specially reserved for the use of Royalty and their use by any one not specially authorized by the Sovereign as an invasion of royal privilege.

*1. Makarathorana.
2. Panchakalasa Sweta Chatri.
3. Dhavala Sankha.
4. Hagal Divatige.

It is worthy of note that every party claiming a right to use such royal Insignia bases his claim not upon his right to pass through public thoroughfare carrying with him such Insignia as suit his fancy, but upon an express grant from the Sovereign. Such grant has hitherto been established only in favor of the Sringeri Matt.

3. His Highness the late Maharaja Krishnaraj Wodeyar, in a letter, dated 21st December 1863, addressed to Captain Pearse, declared that the right to use these Insignia was vested only in the Guru of the Sringeri Matt and Mr. Bowring in para 2 of his letter No. 2396—101, dated 29th July 1868, to the Secretary to the Government of India, Foreign Department, stated that the Sringeri Guru "is the only Guru in the Province who is permitted to use the Adda Palki or cross Palanquin, and he has in his possession Sannads of great antiquity from the Nizam, the Peshwas, the Mysore Raja, Holkar and others, all enjoining the utmost respect to be paid to him.

4. The Kudli Matt as a separate branch of the original Matt at Sringeri came into existence at the Partition of A. D. 1656-57, and there is no proof that the Kudli Branch Matt at any time was granted, or enjoyed the privilege of Adda Palki. The Sringeri Guru Abhinava Narasimha Bharati (A. D. 1599-1622) did reside at Kudli during the latter part of his life and must be presumed to have been in full enjoyment during his life-time of all honors due to the Sringeri Matt. It was long after his death and only in A. D. 1656-57 that a Partition of spiritual jurisdiction was effected among his disciples. Under this Partition Satchidananda Swami was established at Sringeri and he and his successors have enjoyed all the honors due to the original Sringeri Matt, with a position analogous to that of an overlord over all Branch Matts, while the Branch Matts at Kudli, Sivaganga, &c., while exercising spiritual sway within their respective territorial jurisdictions have never been regarded as entitled to the special honors enjoyed by the Head Matt at Sringeri. Further information regarding the Head and Branch Matts can be gathered from the Proceedings of the Mysore Government, dated 23rd July 1889, copy of which is enclosed for ready reference.

5. With the application of the Agent of the Kudli Matt in 1884 for Rahadari to use the Adda Palki, the Durbar had before it the decrees of the Adalat Court and of the Court of the Commissioner in favor of the Matt in 1849 based mainly on oral evidence to the Guru of the Matt having gone to Shimoga, Seringapatam and Mysore on Adda Palki. The Agent of the Matt was given an opportunity to show that effect was given to the decree by the Government issuing Rahadaris in accordance with the terms of it, but he failed to produce any Rahadari empowering the Matt to use the Adda Palki although a period of 35 years had elapsed since the date of the decree. For further information upon the subject, I enclose copy of Mr. Meiklejohn's report, dated 6th September 1884.

6. There having thus been no practical effect given at any time to the declarations in the decree of 1849, and having special regard:—

1stly to the well-known facts regarding the relative position of the Head and Branch Matts as explained in paragraph 4 above,

2ndly to the declaration of His Highness the Maharaja Krishnaraj Wodeyar made in 1863, and

3rdly to the views of the Chief Commissioner expressed in 1868, the Durbar in 1884 refused a Rahadari to the Kudli Matt for the use of the Adda Palki.

7. The Kudli Matt has not chosen to dispute the correctness of this decision of 1884 till 1895, and it is most undesirable to permit it now to re-open its claim for the Adda Palki and the other special honors.

8. The petition of the Agent of the Matt and its enclosures received with letter No. 588—448-87, dated 20th February 1895, are returned.

I have, &c.,

(Sd.) K. SHESHADRI IYER,

Dewan.

No. 2136, *dated, Bangalore,13th June* 1895.

From

The First Assistant to the Resident in Mysore.

To

The Dewan of Mysore.

Sir,

Reverting to your letter No. 21994—G. F. 4593, dated the 2nd June 1895, submitting a brief statement of the facts relating to the rejection of the application made on behalf of the Guru of the Kudli Matt for a Rahadari permitting him to use the Adda Palki, I am directed to state that the right to grant honors is a distinct prerogative of the ruling authority and that therefore the Resident sees no reason to question a decision passed by a former Maharaja of Mysore or to pass any judgment upon its propriety.

2. I am to ask that you will kindly inform the Guru accordingly.

I have, &c.,
(Sd.) H. V. COBB,
First Assistant to Resident.

No. 23714—G. F. 45-93, *dated 20th June* 1895.

To

The Deputy Commissioner, Shimoga District.

Sir,

I am directed to forward for information and for communication to the Guru of the Kudli Matt in the prescribed form copies of the letters noted in the margin containing the Resident's decision on the Guru's application for permission to use the Adda Palki when travelling.

No. 21994—G. F. 45-93, dated the 2nd June 1895, from the Dewan to the Resident.
No 2136 of the 13th June 1895, from the First Assistant to the Resident to the Dewan.

I have, &c.,
(Sd.) V. N. NARASIMMIYENGAR,
General Secretary.

Petition presented
by the Agent of the Kudli
Sungeri Mutt.

Mangalore

This Petn. was heard by
me on 10th & decision
reserved pending certain
enquiries being instituted by
the Petrs. Advocate. Pleas
made a note of the hearings
& bring them before me
the Petrs. when the matter is
ripe for disposal - (Petrs.
Agent can go back now
& writes at Bang. when
he wishes) which I have done
personally as soon as the
enquiries pertaining are
completed. Petrs are
accordingly informed by
13/9/97

To Regd

SIR K. SESHADRI IYER, K. C. S. I.,

Dewan of Mysore,

BANGALORE.

The humble memorial of **His Holiness Sree Sankara Bharati Swami of Sree Kudli Sringeri Mutt** in the Shimoga District Mysore Province, through his agent Su[illegible]a Bhatta.

Most Respectfully Sheweth.

1. That your Memorialist is the spiritual head and chief priest of the Mutt of Kudli Sringeri, situated at the confluence of Tunga and Bhadra rivers in the Shimoga District, founded many centuries ago by the great reformer Sree Shankaracharlar.

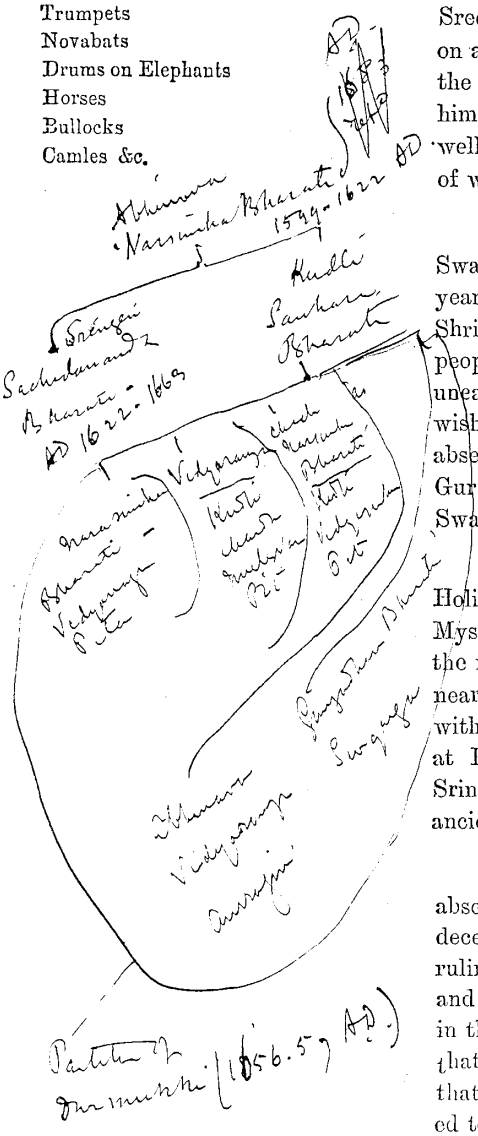
1. Sringeri
2. Badrika
3. Dwaraka
4. Jagannath

2. That the said reformer divided his territorial spiritual Jurisdiction into four portions, and appointed four desciples for the same as noted in the margin. Out of the said four desciples, the first had the right to enquire into religious matters, settle all religious points and disputes, and to exercise the power of sacrifice, excommunication and purification, and was authorized to go out on religious tours and pilgrimages styled "Des Sancharam."

Adda Palaki
White Umbrellas
Makar Toran
Pancha Kalasa
Chowries
Chamaras
Daylight Torches
Standers & flags
Car
Armed Sepoys
Chopedars
Sacred Conch Shells
Bards

3. That the religious teaching of one of the descendants of the first desciple having attracted the notice of the King of Vijianagar of the Kadamba family, the then Swami of Sringeri named Vidyaranya Swami was presented with a copperplate Sasanam (sanad) by the said King investing His Holiness and his heirs in perpetuity with the symbols and insignias of Guruship giving him in gift many villages. A copy of the sasanam is annexed hereto (Appendix A). The symbols and insignias as noted in the margin, were used by

Cymbals
Cattle Drum
Trumpets
Novabats
Drums on Elephants
Horses
Bullocks
Camles &c.



all the successive swamies of the Sringeri Mutt in their tours, up to the time of one Sree Narasimha Bharathi Swami, who went on a tour of pilgrimage (Des Sancharam), to the North of India, and who took away with him all the original insignias as usual, as well as the Idols and all the paraphernalia of worship.

4. That the said Narasimha Bharathi Swami continued on his tour for nearly fifteen years, and as he did not return to the Holy Shrine of Sringeri for a long period, the people in and around that place became uneasy, and considering him to be dead and wishing to save the Mutt from ruin in the absence of a head, elected and nominated a Guru in the place of His Holiness the absent Swami.

5. That the said absentee *i. e.*, His Holiness the original Swami returned to the Mysore Province from his tour shortly after the new Swami was elected; when he came near Shimoga, he heard of the election, and with a view to avoid quarrel he settled down at Kudli and established there the Kudli Sringeri Mutt and installed therein all his ancient Gods, Idols, symbols, and insignias.

6. Being aggrieved at this change in his absence, Your Honour's Memorialist's predecessor in office complained to the then ruling chief Kaladi Basappa Naik and others, and requested the King to take some steps in the matter. The Kaladi ruler decided, that the election at Sringeri was not proper, that His Holiness the Swami who had returned to Kudli from his pilgrimage should have the spiritual jurisdiction, and right of Sancharam and that the one elected at Sringeri in his absence should perform the poojah of Saradamba; A genealogy of the Kaladi rulers is herewith annexed from Mr. Stokes', account of the Nagar Division. (Appendix B.) The order of the Kaladi ruler is marked (Appendix C.)

7. The elected Sringeri Swami notwithstanding the said arrangement, began to

move out of Sringeri, whereupon Kudli Sringeri Swami complained to the then Dewan Purniah of Mysore, who decided that Kudli Sringeri Swami should alone be entitled to go on tour (Sancharam) and decide all religious questions, and that the other elected Swami of Sringeri should remain in Sringeri. This letter is dated 6th Phalguna Bahula of Krodhana year and is to be found filed in appeal Suit No. 22 of 1847 in Hoozoor Sadar Adawlut. (Referred to in Appendix E.)

8, That things went on smoothly for a time until the Kudli Sringeri Swami as usual wanted to go to Shimoga when the Sringeri elected Swami objected and the matter was decided by the Superintendant Nagar Division on 1st October 1840 in favour of Kudli Swami (Vide Appendicies D.D.1D2).

9. Dissatisfied with this order the Sringeri (elected) Swami (*i. e.* his descendant) chose to seek his remedy in the Civil Court, and the Munsiff of Nagar Division decided the point against the Kudli Swami, who thereupon appealed to the Sadar Hoozoor Adawlut, which reversed the Munsiff's decree, and declared that Kudli Swami was entitled to go on his tours with the insignias mentioned above. The Sringeri Mutt preferred a special appeal to the then Chief Commissioner (Sir Mark Cubbon) who confirmed the decision of the Hoozoor Adawlut dated 1st June 1849 (Vide Appendicies E & F) Appeal Case No. 22 of 1847 O. S. No. 92 of 1846 in the Court of Hoozoor Adawlut and of Sadar Munsiff of Mysore respectively, & Hoozoor No. 16 dated 1st June 1849.

10. That since those decisions up to the year 1884 all the Kudli Swamies, sixteen in number, carried their insignias and symbols without any let or hindrance, when the Kudli Swami applied to the Mysore Government for a Rahadari to go to Kolhapoor; and Your Honour by Order dated 15th September 1884 declined to grant it, stating that there were no records to show that the privilege was ever enjoyed by the Mutt, (Vide Appendix G.)

11. That Your Honour's Memorialist begs to submit the following facts for Your Honour's kind, just, and equitable consideration.

a. That in the light of various documents, a translation of them is herewith produced, it will be seen that the present Kudli Sringeri Swami is a direct descendant in the line of the deciples of the great Sree Sankara chariar.

b. That these insignias are long in existance and have devolved on Your Honour's Memorialist in the natural course of succession, and it will also be seen, that Your Honour's Memorialist has several times gone on tour accompanied by them.

c. That Your Honour's order dated the 15th September 1884, and any other order that might have been passed subsequently, Your Honour's Memorialist most respectfully submits, are opposed to various documents produced herewith, including several judicial decisions of the Highest court in the land.

Your Honour's Memorialist therefore most respectfully prays that Your Honour may be pleased in the light of these documents to review Your Honour's order dated the 15th September 1884, and any other order subsequent thereto and declare that Your Honour's Memorialist has the right to the use of the insignias, described in para 3 of this Memorial and that Your Honour's Memorialist has liberty to go on tour accompanied by them as before. And Your Honour's Memorialist also begs that his agent may be given a hearing, if practicable, before passing any order prejudicial to him.

And Your Honour's Memorialist

Shall, ever pray,

AGENT KUDLI SRINGERI MUTT.

BANGALORE,
December 1895.

C. KRISHNAMURTI,
Advocate.

APPENDIX A.

SHREE.

Translation of the Copper Shasun.

*Invocating the Holy Shree Klee and Sowuk.

†The seal of the Wild Boar.

‡Blessed be Tupoora Soondree.

To the holy centre of the §sacred Chukra to Saruswatee we pray Mayeshwar be propitious. To Adishuktee we pay our vows. May the most exalted head of the holy Shewa‖ protect us. May the holy ¶Hurries, 3rd Atwar, protect us. To the enemy and destroyer of the 6 mortal vices,** the centre of the holy Chukra to the inspired writings of the worship of the holy Shewa, to the holy Sunkura Charya, we pay our vows, to the centre spot and three angles.†† To Audishuktee the mother of the universe‡‡ and of all things. The light of the Chukra, to the goddess who bears the sacred mark on her forehead and changes her form at pleasure; on the wrist of whose long arms is a bracelet of Roodrashku beads,§§ as is told of Surruswutee, in the books of Shunkerwejaya and Davirushusia and well as in vedas, above all, and inherent in all, as is set forth in the Nigum vada to her we pray. Blessed the holy the origin of good and of the 5th great gifts* chief mistress of the kings of the world the divine Parbuttee at whose lotus shaped foot we prostrate ourselves to the experienced, and in the Nigum vedas and the performer of penances enjoined thereby. The Goud† Govind the lineal chief disciple of Sunkera Charya. To the chief profound in learning who by his disputations confuted the dogmas‡ of the temple of the holy inhabitants of Casee Mundon Mishree: The sanctuary of Surruswuttee, and was victorious through the aid of the learning of the 6 shastrees. The holy Gooroo, the victorious Sunker Bhartee, the lineal depository of the holy Wedyarun doctrine, the worshipper of the holy Widya, who by his prayers brought a shower of gold upon earth and exercise love and compassion towards us, who by the favor of the divine Narayen, the son of Yadowa, have received power over armies, and majesty and dominion, over the kingdoms of the earth.

To the Shree the of the universe and earth the ruler over eighteen shrines whose doctrine is ratified by his signature, who worships twelve times daily in sixty four points of worship, and is possessed of thirty *two Marks of Dignity and regulation, privileges, a to God at whose blessed feet we worship, we the Maharaj. The mighty and Kadumber Race Rao dwelling in the midst of the southern country bounded by the Syhadree Mountains and the vas

* Mahakalee," Luxumee, and Maha Surruswatti.

† Vishnoo, 3rd Awtar, stamped on the ring, which annexes these Shasuns.

‡ Literally. The adorned of 3 regions, i. e, Adishuktee or nature who pervades heaven, earth and hell.

§ The figure of the Chukra and its explanation, see further on.

‖ Shewa has five heads.

¶ Vishnoo, 3rd Awtur, was that in the shape of a Wild Boar who lifted the world on his tusks.

** Adishuktee is meant. The six vices are lust, anger, cruelty, selfishness, avarice and obstinacy.

†† Of the Chukra aforesaid, i. e., to Awdishuktee, Shiwa, Vishnoo and Bhrama.

‡‡ Bhrama, Vishnoo and Mahadeo.

§§ Eleo-capus, Lanceolatus.

* 1 Grain, 2 life, 3 mind, 4 wisdom, 5 joy.

† A peculiar caste of the Brahmins at Benares.

‡ The tenets of the Jains.

* Elephants, horses, &c. enumerated further on.

Himalyas in order to procure a blessing on† Samunt Doorgh, Wunweshu, Aragu, and Kumpunu &c., do thereby on the day of the moon, the fourteenth day of the month Magh, of the year named Munmut being the twentieth of the Shalwan Era, Grant Shungapoor and its dependencies in free inam‡ as an act of pious and Deity to Maintain "that essence of Vishnoo Mahadeo and Bruhma" Sunkura Charya.

† The names of Provinces, Towns, &c.

‡ Gift.

"The Brahmins pot of sacred fire."
"Must still be kept alight.
"By those read in vedas Lore."
"Who in them take delight" !!!
Therefore this grant is given accordingly.
In the Sunkers Sacred Book we find.
Tanks, wells with temples on their banks enjoined.

Therefore we hereby institute this¶ Sewisthan as a place of worship and abode for the holy priests and sunassis of all countries true worshippers of Krishnoo, Mahadeo and Brahma, Incarnations of the Deity, chiefs of the Bhutoos§ arbitrators of religious Dogmas, may blessing and prosperity attend them. The pious and exemplary worshipers of the Tutelar Deities. The mendicants on the days appointed in the Holy almanacks. Those perusors of the vedas daily rosary in hand as well as those who do so irregularly, who regulate their actions by the muntries, to the one hundred and twelve exalted tribes of Brahmins, viz., Kusupa, Gowtum, Burhudwujee, Wushetu, Kowshuku, Weshvamitru, and Gowtume, chief Enams as are due to prominent Brahmins.

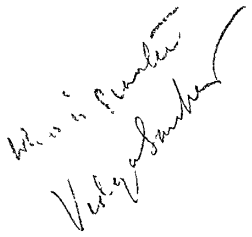
¶ A Shuni of Royal foundation.

§ A title of learned Brahmins.

First in our own chief city paying devotion to the Holy Surruswatte, to the Holy Gooroo. The God Narayen to Govind the incarnation of Shiwa we take piles of gold and place thereon (the images of) Lukshumee, Gunputtee as witnesses, and grant in inam Shringeri &c., for the worship in that place of. (The off spring of the golden womb,* of him who bears the moon on his head† of the holy Surruswitti, of the holy Widia Sunker, of Wurda‡ of the dweller in the shrine of Webanduk the$ rider of the great Bull Nundi of the holy Nursiah of the dweller on the Peaks of the mountains near the banks of the holy (river) Toongubudra, of Bhueruwa, and other chief deities and as a charitable maintenance for the four (original castes) eighteen tribes and one hundred and one families as was heretofore done by the Maharaj of Sidu and ¶Trushpur, &c., and also for the maintenance of the continual worship of the wholly Bhugwitti guru of Devine perfection to all, of Doorga the bestower of knowledge of Salmoolge. The bestower of goodness, and the bestower of happiness and preserver of off spring, of Wurdu, the Bestower of Elephants, and Horses, and of the Holy Gooroo bestower of blessings and mortified of Pride in the human Body, of Mahaluxumee, the bestower of wealth and giver of all gifts. We hereby give and grant (the villages, lands, &c.) of Shringapoor, Widiarunyapoor,

* Bhrama.
† Shiva.
‡ Gunputtee.
$ Mahadee.

¶ A name of Turkistan but if it means that here.



Amrootu, Suchudu, Hurwalli, Oodman, Belgoonduhully, Nursinhwa, Sewunpoor, Shumbuwilli, Gowroo, Belpore, Aliwa, Bhagyapoor, Surruswuttipoor, Hariyat, Sowgunlluhully, Weercipoor, Sudunuhu, Toongapoor, Purwatukee, Sambupoor, Belunkroo, Sunkureeroo, Mahee, Vidyapoor, Chukranuggur, and Wurdv the total Revenue of which are twelve thousand Nishkas* which we have hereby given with all the Treasures above and below the earth thereof and the waters. Trees and shrubs thereof, having placed gold on a stone and sprinkled it with water and placed thereon the Image of Wamon.* The couch shell Quvit and Brahmanical thread and made Pooja thereto, and buried them in the earth and have granted to the Royal Gooroo. The Brahmin of the second birth, priests of the cities of Patnagrahapoor Pilgrim and Kope and all inhabited countries and of all Hindoos spring from each of the one hundred and one Tribe and residing in the fifty-six* countries. The honors of elephants, horses, palanquin carried cross ways, umbrellas, chowres, garlands, spear headed standards, flags, a car, armed sepoys on foot when he proceeds on the high ways, with the standard of the gowdee* with the bells and fish attached, also *chobadars with gold sticks. The sacred couch shell and quit ranged at his command on each side of him and bards with the five great gongs, cymbals, tom-toms, *tambourines, large kettle drums, triangles, brass, trumpets both couch shell and desens shaped, small †cymbals, tabors, horns, drums, &c., and all musical instruments appertaining to royalty for this royal high priest over all countries whose right it is to ordain penances for all sinful conduct, &c., (whose due it is) to receive first viras*, who is just to be reverenced as the chief priest of all the castes. The great and pre-eminent royal chief without whose seal nought is valid, the Holy Guru Shree Widya Shunkur Bhartee Swamy from a at whose doctrine the body becomes pure. By whom the bodies of men absorbed in the sea of worldly affairs are submitted who is the chief placer of the marks of Shiven Adishuktee and Vishnoo on the foreheads (of Hindoos). The chief of 68 temples and eighty royal shrines of Siva, Vishnoo, and Adishuktee at which according to the six peculiar ceremonies, the one hundred and one tribes worship who inhabit that part of the central division of the world in which are situated the southern countries. The chief of the buttoos, worshipped as chief high priest in one thousand places, &c., and as a Agra Drawud*, the Carnatic, Kulingu, Soorvash, Kerul, Awarun, &c., Guzzurat, Persia, Mulhar, Coukan, &c., Goul, Punchab, Humshee, Lahoor, Sona Pruhmusukh, *Koorookshetru, Cashmere, Yowun, Benares, which are situated in the Northern and Southern countries of the Central Region of the earth from Setoo* to the Himalaya Mountains the holy chief of two thousand and thirty worshippers Brahmins of the highest extraction, as is within the book Shanker Wegia. "The Shree Gooroo Wedya Wegia Shunker Shree Vidyarun made pilgrimages over the face of "the earth, to the eight holy streams to the Shrines of Narayen in the Hills near the ocean.

* A gold coin valued 4 rupees.

* Vishnoo's 3rd awtar.

* The Hindoos maintain that there are 56 countries, 50 languages and 56 dictionaries of Sanscrit.

* A flag with bells a brass saucer and fish attached to the staff.
* Man bearers.

* Shaped like an hour glass.
† Plunged with a stick.

* Betel nut and pan leaf tied up with chunam and spices.

* The coast of Coromandel from Madras to Cape Comorin.

* The country above Delhi.

* Adams Bridge, Ceylon.

To the river Saroostee at its junction with the Ganges and Jumna* at whose shrines we are worshipper.

*At Allahabad.

This the diagram of the Chukra so often alluded to It is on a lotus flower the leaves of which represent 8 points of the compass The central point is Adishuktu or Nature No 1, 2 Shewa 3 Vishnoo, 4 Brama, 5 Oriee, 6 Kleri, 7 Sowee, 8 Chin, 9 Ku, 10 Mover The last six are the attributes of the first.

As long as the earth Sun and Moon shall end so long may his worships endure and the numbers of his castes and religion of the four castes, eighteen tribes, and one hundred and one families increase Kudumber Chief of the kings of the earth. (By the oath of) the cow confers this land until the earth shall fall to ruin and should any one covet this wealth of the Gods, Priests and Bhramins and the wealth of Shiva hereby given to his shrine may he go to *nuruk and should any one take here from May he, his caste, his own daughter, nurse, father, sister, and mother be annihilated and for these reasons may all the kings who are the arches that support and maintain religion preserve this and may all the wise and wealthy men with the blessing of *Ramchudru maintain the same for ever and whoever shall take away from this land whether given by another or resume that granted by himself may he become a worm in the lowest pit of hell for sixty thousand years while on the other hand may the giver protector and maintainer of this inam, &c., go to *swarg and become an inhabitant of †vekoont the place of the Shree Vishnoo Raja Indra.

* Hell.

* Kishnoo's awtar

* Paradise.
† Paradise.

The Blessings of the Mahaluxmee be on us and all.

Holy Holy
Sree Sree

Canarese signature.

(True Translation)

(Signed) G. Grant,
Registrar.

(True copy.)

(Signed) G. Grant,
Registrar.

APPENDIX B. No. 1.

List of the Ikkery Princes in the order of succession, from a Kadata or Black Book at Killadi.

Number.	Name of Prince.	Year of Salivahana.	Date of Accession.			Total period of reign.
			Year of Hindu Cycle.	Month and Date.	Corresponding A. D.	Y. M. D.
1	Chondrappa Naik	1421	Sidharti	Maga Shud ... 3	1500 Feb	13 6 0
2	Sadashivappa Naik	1435	Sremuka	Sravana do. ... 3	1513 Aug	32 9 0
3	Dodda Sonkana Naik	1467	Vishivavasu ...	Vyshaka do. ... 5	1545	13 6 0
4	His son Sankana Naik	1480	Kalagutakshi ..	Ashwija do. ... 5	1558	12 0 0
5	Vencattappa Naik	1492	Pramodhata ..	Kartika do. ... 5	1570	12 0 0
6	Chicca Vencattappa Naik	1504	Chittrabhan ...	Margeshwara do. ... 4	1582	63 0 0
7	Shivappa Naik	1567	Partiva	Margeshwara do. ... 12	1645	15 0 0
8	Chicca Vencatappa Naik	1582	Sharvari	Ashwija do. ... 1	1660	0 11 14
9	Virabhaddrappa Naik	1583	Plava	Bhadrapada do. ... 14	1661	2 5 15
10	Somasekharrapa Naik	1585	Shobicrute... ...	Phalguna do. ... 2	1664	7 0 0
11	His Queen Chennamaje	1593	Verodicruta ...	Phalguna do. ... 13	1672	25 4 20
12	Budi Bassapa Naik	1619	Ishwara	Shravana do. ... 14	1697	17 5 0
13	Somasekhara Naik	1636	Jeya	Pushaya do. ... 12	1715	24 4 3
14	His son Budi Bassapa Naik	1661	Sidharti	Jyshta Bola ... 8	1739	15 4 0
15	Chenna Bassapa Naik	1676	Bhava	Kartika Shud ... 5	1754 Oct	2 8 27
16	Somasekhara Naik, son of Bancapura Chenna Verappa, adopted by Veramaji, widow of Chenna Bassapa Naik	1679	Ishwara	Shravana do. ... 3	1757 Aug	5 5 0
	Hyder Ali	1684	Chittrabhan ...	Magha do. ... 3	1763 Feb	

APPENDIX B. No. 2.

List of Ikkery Princes in their order of succession, obtained from Burcur Ramappa Karnika, by Dr. Buchanan, and given at Page 125, Vol. 3rd of his Journey.

Number.	Name of Prince.	Year of Salivahana	Date of Accession.			Total period of reign.		
			Year of Hindu Cycle.	Month and Date.	Corresponding A. D.			
						Y.	M.	D.
1	Sadashiva Naik	1482	Dhurmute		1559	16	0	0
2	Bhadrappa Naik, young brother of No. 1 ...	1498			1575—76	9	0	0
3	Doda Sankana Naik, son of No. 1 ...	1507			1584—85	11	0	0
4	Chicca Sankana Naik, son of No. 1 ...	1518			1591—92	7	0	0
5	Siddapa Naik, son of No. 4	1525			1592—93	1	0	0
6	Vencattappa Naik, son of No. 3... ...	1526			1593—94	22	0	0
7	Bhadrappa Naik, son of No. 6	1548			1625—26			
8	Bhadrappa Naik, son of No. 7							
9	ShivappaNaik, son of No, 4	1571			1648—49	22	0	0
10	Bhadrappa Naik	1593			1670—71	10	0	0
11	Hutcha Somasekhara Naik, brother of Bhadrappa Naik	1603			1680—81	5	0	0
12	Chinnamaje, wife of No. 11	1608			1685—86	12	0	0
13	Bassawappa Naik, adopted son of No. 12 ...	1620			1697—98	16	0	0
14	Somasekhara Naik, eldest son of No. 13 ...	1636			1713—14	26	0	0
15	Budi Bassawappa Naik, brother's son of No. 14	1662			1739—40	13	0	0
16	Chinna Bassawappa Naik, adopted son of Veramaje, widow of No. 15	1675			1752—53	2	0	0
17	Somasekara Naik, another adopted son of Veramhaje	1677			1754—55	8	0	0

Appendix C.

Rodrodigari Karati, 5th Full Moon.

From S. M. Kaladi Bassappa Naik.

To Venkannah.

Certain chief citizens gave out that the Sringeri Swamy who was one of the successors of the great reformer Sri Sankerachariya, and who had gone on a tour, and on a pilgrimage to Benares had breathed his last nominated a person to succeed him—subsequently the absent Swami who was considered to be dead returned to Kudli and reported the above facts to us. We sent for both personages, and held an enquiry, and have arrived at the decision that the said chief citizens have fraudulently created a Swami of their own. Be this as it may The Swami, who had returned from tour alone must communicate the secrets of religion, &c. and the latter must remain at Sringeri, and perform the worship of the Goddess Saradhamba, and perform other ceremonies in the Mutt there. The Swami, who is a successor of the great Sunkerachariya must travel over all countries and enquire into religious matters and remain at Kudli. While such was the decision passed by us, it has been now brought to our notice that the Swami at Sringiri is about to set out on a tour through countries, you are required to warn the said Swami of the consequences which will ensue by this disobeying our injunction. Register this communication in our books, and give the original to the Kudli Swami.

Appendix D.

No. 439. Dated 28th July, 1838.

From H. MacLeod, Esqr., Superintendant of the Nagar Division.

To Putta Shastri, Subadar, Kudli Sringeri Mutt.

Acknowledges his letter dated 15th instant requesting, certain information in the matter of the Swami proceeding on his journey to Shimoga with his usual insignias, and states in reply, that objections in the matter taken by the Agent of Sringeri Mutt have already been overruled on a previous occasion, that strict orders have been issued to the Amildars concerned on this subject, and that the Swami may travel without fear of any let or hindrance.

Appendix DI.

Dated 1—10—40.

From MacLeod Esq., Superintendant of the Nagar Division.

To Ranga Sastri of Kudli Sringeri Mutt.

The objection taken by the other Sringeri Swamy that your Kudli Swamy should not come to Shemoga was duly considered and the papers produced by your Agent was also considered. From the papers there seems no objection for the Swamy to come to Shemoga. It appears from the Records that he had previously come here. As the agent of the other Sringeri Swamy produced no written documents nor raised any valid objections, I have authorized your Kudli swamy to come to Shimoga as usual. The usual Yadis have been sent to the Amildars.

Appendix DII.

No. 1022 Dated 22—10—40.

From H. MacLeod, Esq., Superintendant of the Nagar Divison.

To Kudli Sringeri Sree Sunkara Bharati Swami.

STATES.

That he is very glad to hear that the Swami is coming to Shimoga, and that there is no objection to his doing so. In an enquiry held in the matter, it has been clearly decided that the other Sringeri Swami should not object to your coming to Shimoga, and that a letter to this effect has already been sent to the Agent Ranga-Sastri.

Appendix G.

Read letter No. 515—394 dated 1st August 1884, from the Deputy Commissioner of Shemoga District, forwarding an application from the Swami of the Kudli Sringeri Mutt for a Rahadari to proceed to Kolhapur and other places with Addapalki, &c.

Letter No. 682-516 dated 6th September 1884 from the same officer, forwarding copies of Rahadaries issued on former occasions.

Order thereon Camp Mysore N. 3633-197, dated 15th September 1884.

The application of the Kudli Sringeri Mutt Swami for the use of Addapalki cannot the Dewan regrets, be sanctioned. There is no record forthcoming to show that this privilege was ever enjoyed by the Mutt or granted to it by the Mysore Government. The Deputy Commissioner will inform the Mutt accordingly of this decision.

(Signed) R. Vijeindra Rao,
Secretary.

Huzur No. 16.

IN THE COURT OF THE COMMISSIONERS FOR THE TERRITORIES OF H. H. MAHARAJA OF MYSORE.

Special Appellant.	vs.	Special Respondent.
1 Vakil Siva Joisa of the Sringere matt.		1 Puttasastry, Vakil of the Kudli matt.

In 1842 the Vakil of the Sringere Matt entertained a complaint before the Superintendent of Nagar to the effect that Shimoga and other places are in the spiritual jurisdiction of his (Sringere) Matt and that therefore the swamy of the Kudli Matt be prohibited from coming to that part of the country with all his insignias.

In the year 1846 the case was referred for enquiry to the Court of Munsiff of Nagar where the special respondent (original defendant) produced evidence to say that the swamy of the Kudli Matt had the privilege of going to that part of the country and has accordingly gone on several occasions since the conquest of Mysore by the British in 1799. On behalf of the original plaintiff 40 documents, 46 witnesses and that of the defendant 53 documents and 16 witnesses were produced and examined.

Seven arbitrators and one Munsiff court unconnected with either of these two Matts gave a declaration (Mahazir) to the effect that the original defendant have failed to shew that his swamy of Kudli matt was endowed with the insignias (Addapalki, Makar Toran, Sweta Chatera, Hagal Divatge, Panch Kalasa, Dhaval Shanka, drum on the elephant, Nobat, flag, drum on the horse, &c., that are usual with the Sringere swami.

The Munsiff of Nagar accepting the declaration (Mahazir) gave a decree accordingly.

Respondent, the Vakil of the Kudli Matt, Puttasastry, appealed against the decree to the Huzur Adalat on the ground that his swami (Kudli) was entitled to all the insignias and this fact is proved by the witnesses cited by him.

The Court of the Huzur Adalat reversing the decree of the Munsiff observed that it was entirely proved to say that the swamy of the Kudli Matt was entitled to go with all the insignias mentioned above.

Not satisfying with the decree of the Huzur Adalat, the Vakil of the Sringere Matt preferred a special appeal to the Court of the Commissioner who sent for the records of the case. Going through the records minutely the Court of the Commissioner confirmed the decision arrived at by the Huzur Adalat.

(Signed) W. Halstry,
1st Assistant.

Dated 1st June 1849.

IN THE COURT OF THE HUZOOR ADALUT, MYSORE.

DECREE.

Appeal Case No. 22 of 1847.

Appellant	Respondent
Puttashastri, Subedar of the Koodly Shringeri Matt.	Sheshajoish, Deshadhikar, acting under the orders of the Shringeri matt, and Vakeel Shamrow—consequent on the death of Venkatachalashastri, late Parpattigar of that Matt.

The present respondent is the plaintiff in original case No. 92 of 1846, regarding the Birdu-Bavali on the file of the Court of the Principal Sudder Moonsiff of Mysore Division. The defendant not satisfied with the original decree has preferred an appeal.

This original case was at first entertained in the Court of the Superintendent of Huzur and registered as No. 2 of 1842. It was thence referred for enquiry to the Court of Moonsiff of that Division : vide the order No. 481 dated 14th December 1845 from the Superintendent.

Original plaint, dated the 22nd September.

The plaintiff states among other things that—

The Sringeri samwastan has been in existence from time immemorial. It is hereditary and is descended from Srisankarchar in the incarnation of the God Almighty. It is a seat of the superior spiritual guide, the Jagad guru. The institution is famous by its spiritual power from Ashetu to the Himalayas. The honor and the respect due to the insignias such as Birdu-Bavali of the Matt are strictly observed even now as from the days of yore. There are also other Matts under the orders of Sringeri Matt. The Kudli Matt is one of the kind and it is not endowed with that honor and respect commanded by the Birdu-Bavali in the case of this samwastan.

That a decision may be passed prohibiting the Kudli Matt from setting out towards Shimoga and other places with the newly created Birdu-Bavali in contravention to the laid down practice and that besides those documents (to be had from the office records) already filed with the plaint in 1834, regarding the same dispute he will search for others which if forced he will produce.

Answer by the defendant in the original case, dated 15th January 1844.

The statement that the spiritual power of the plaintiff's Matt prevails over the country extending from Ashetu to the Himalayas cannot be a geninue one. The power may have extended from Sringeri to its defendant villages or towns; but beyond those places it is not possible. Our samwastan possesses no such insignias as are newly created. On pretence of going on a pilgrimage, the guru of the plaintiff's Matt often sets out with the newly created ones.

The fact that our samwastaniks travel in all the countries with all the insignias at all times of the year is well known to the sovereigns or the rulers of Kolapur, Mirji, Sattara, Tasgavi, Margound, Savanoor, Soorpoor, Mysore, &c. —places that are not far from here. Besides the official accounts and rahadaries there is much other evidence in proof of the fact of our samwastaniks of having gone with all the insignias to Shimoga. While so the plaintiff has unjustly set up a dispute the instability of which will be evidenced in the course of the enquiry. It looks very strange that the plaintiff should have given his statements without first understanding himself about the hereditary line of the guru. It has been so regulated that the plaintiffs should rest themselves satisfied with simply worshipping sharada at the place. But objections such as were not forthcoming from a long time have now been put forward on paltry reasons. This and the fact that our samwastaniks went with all the insignias to Shimoga will be clear from the ensuing enquiry and from the statements of the witnesses recorded during the incumbency of Mr. McLeod. Other independent witnesses will also be cited, if needed.

Reply dated 27th February 1811.

Since knowing that the guru of the defendants Matt came out on his tour falsely assuming the name of the Sringeri samwastan, the Shah Chatrapati and others have issued a rahadari purporting that the guru is unworthy the respect he is aspiring for as his doctrines are not the doctrines of Sriguru. The guru had been to Seringapatam once, when under the same pretext he tried to effect his entrance into the fort with such insignias as the Adpalkhi &c. But the adhikaries, the members of the office of Counsellors and several other eminent Brahmins who knew that the guru did not really belong to the Sringeri samwastan, had all insignias pulled down and the tourist came back from thence with great shame. Once in the way the guru went on his pilgrimage to Gokarna. On his journey back, he was prevented from the use of all the insignias he had with him, at Nagar, by the Mahajans of that place, who were of opinion that all such insignias could not have been rightly possessed by his Matt which they said was but a branch Matt. Also the Mahajanas of 60 agraharas have drawn up a mahazar disproving the Kudli matt of its aspirations of the Sringeri samwastan.

The allegation that the Sringeri samwastaniks only are eligible to worship the sharada, the Chandra Mowl

and the Rasad Sringeri and that the members of Kudli Matt which is but a branch Matt, are not worthy of it, is borne out by the existing proof and that the Kudli Matt is a branch Matt as well he inferred from the fact that the members thereof have been denied the worship of the sharada and Chendra Mowli swamy. The religious order of the Sringeri Matt is that of a bachelor student as oppose to the Kudli Matt where the order is that of a householder. It is thus impossible for the guru of Kudli Matt to guide himself by such traditional doctrines as are transmitted from one teacher to another and established as of sacred authority as the manner in which he is raised to the pulpit is by having him to exchange his married cloak to that of a mendicant in which guise he would always roam about. He is in no way fitted to strictly adhere to religious austerities of a yati.

The guru of the Kudli Matt underwent by the name of the Sringeri samwastan in all his journeys. Had it not been for this kind of sheer pretension none would ever have noticed him. The defendant states that the guru of the Kudli Matt came thrice to the small insignificant towns. But the Sringeri samwastan has shone abroad in such sacred places as the Udipi Soobramanny Gokaru, Kasi, Rameswar, Kanchi, Kalapastri, Tripati, Salem, Coimbatore, Seringam, Combaconum, Dasbhasana, Chennapatam, Savnoor, Hoobli, Hydrabad, Poona, Nasik, Triembak, &c., where little or no notice is taken of the Kudli Sangam matt.

When the question regarding the Birdu-Bavali was brought to the notice of H. H. the Maharaja of Mysore, His Highness was pleased to issue a circular to the effect that the extraordinary or rather the unusual insignias belong to the Sringere samwastan only and that all the remaining Smarta Matts are dependent on it.

Under instructions from Mr. Devarek Krishnarow Amildar of Shimoga, instituted enquiries with a view to ascertain if there was any established custom or mamool on behalf of the defendant's Matt, of coming to Shimoga with Birdu-Bavali and the result proved unfavourable to the defendants (Kudli Matt).

The members of the Kudli Matt having at one time applied to the Government which forms the back bone to every recognized Matt, for permission to travel in places other than Shimoga an order was passed declaring that they were unworthy of holding the unusual insignias. The record filed in the office of the superintendent and the order may be called for and perused.

Dhondi Raja who sided the Kudli Matt, was on a certain occasion on his journey towards Ahmednagur under the pretext that he belonged to Sringeri samwastan. The

British Government learning from the reports received, the real story of the man, circulated the order that "Dhondi Raja" who came roaming about is but a pretender.

One Soambhatt, of the Kudli Matt, who had been to Hydrabad was banished from the country for producing false papers in Hydrabad. Soambhatt was thereupon banished from the province and on a representation to the Resident it was found out that he was pronounced as a notorious liar in the Mogul country.

Under these circumstances the Kudli Matt does not belong to religious order of the Sringeri Matt, neither is it worthy of possessing the unusual insignias.

Rejoinder, dated 12th March 1844.

Mr. McLeod has passed orders that the guru of the Kudli Matt may come to Shimoga with Birdu Bavali. A decree is therefore solicited to the effect that the guru of the Malnad Matt will in obedience to the old mandate, stir not from the place of his residence and will rest satisfied with worshipping the sharda and that our samwastaniks be allowed to come to Shimoga with Birdu Bavali without any objection.

Original Decree.

From the witnesses cited and from the documents produced it is plain that the guru of the Kudli Matt should not pass with Birdu Bavali in places which come under the spiritual administration of the Sringere Matt. In the written statements produced by the parties to the suit, the defendant denominates the plaintiff's Matt to be the Malnad Matt and the plaintiff calls the defendant's Matt to be the Sangam and the Tondu Matt.

From some of the documents it is likewise clear that the defendant's Matt is named the Kudli Matt, the Sangam, the Tondu Matt, and the Kshudra Matt; that the defendant ought not to go by the name of Sringere; that the Kudli Matt does not belong to the great divine seat of Sri Sankarachar; and that the guru thereof should not set out with the unusual insignias; but the statement that the plaintiff's Matt which is the Sringere Matt is known also as the Malnad Matt is not at all supported by any documentary evidence.

The allegations in the plaintiff's petition, dated 5th July 1845, written at great length, purport that the guru of Sringere Matt belongs to the religious order of Sankarachar who resided at Sringere; that he is highly distinguished in all the places from Ashetu to the Himalayas. Not only from the fact of his descent from that great fountain head from which the reformation of Smarta sect sprang but also from his worshipping the Ghendra Mowliswara whom Sankarachar worshipped and the Sharada to whom the great reformed invoked or rather consecrated by certain

astrological formilaes; and from his residence at Sringeri. Also that the Sringeri guru has preserved the order and seals of his Matt in the Matts which he created in sacred places and that he commands due respect and honor from them.

This seems likely to be a fact. From the order No. 57 of 1842 granted by Mr. Cannon to Puttashastri, the defendant in the present case, that the guru himself and also the influential members of the Kudli Matt have on several occasions given much trouble to the Government with the object of enforcing their right of way with Birdu-Bavali into Shimoga and such other places as are within the spiritual jurisdiction of the Sringeri Matt, while in no way they are entitled to such concessions there is no proof forthcoming that the guru went to places other than Shimoga similarly dependent on the Sringeri Matt. He came twice or thrice on some previous occasions to Shimoga by dint of the power which he and his disciples had in their hold; and this, they did in order to claim privilege in future while it cannot be so.

The Mahazar drawn out by the panchayet that the Kudli swamy should not proceed with Birdu-Bavali to Sringeri and to other places where the order of the Sringeri Matt prevails, is in the opinion of the court, a just one.

It is hereby decreed that the defendant do pay to the plaintiff rupees 41—3—0. May the costs incurred by the latter on account of batta to witnesses and that as no specified account of fee is mentioned in the plaint the charges incurred therefor be remitted, in accordance with the orders of the Superintendent. Dated the 30th January 1847.

The appellant appeals against the original decree on the following grounds :— Appeal petition o May 1847.

The epistle dated the 5th of the bright lunar fortnight of the month of Kartika in the year Roodradgari written by the Keladi Basappanaik purports that the Kudli swamy is a descendant of that guru who is the founder of the Mool Peeth with which the respondents have no connection whatever. Neither have they any hold over the respect and honour which could have been commanded by their constant tours on religious enquiries, &c, and that the swami of the respondent's Matt is the descendant of the Poostaka Sanyasi.

The guru of the Kudli Matt travels over countries at all times of the year collecting complimentary presents and tribute from his desciples and as such he is always independent. If the Kudli Matt was a Tondu Matt what could have prevented the respondent's Matt from demanding such gifts from it (the Kudli Matt)?

The Mahazar drawn up without enquiry in Hydrabad

and the Rahadaries they obtained from the Rulers of Anantshyna, &c., were the papers got up at the sole instigation of the respondents.

The Dewan Purnayah addressed to our swami a letter of the 6th Phalgoon Bahool of the year Krodhana, stating among other facts that the Sringeri swamy has been written to adhere to the old custom of the worship of god at Sringeri from which place he was not to stir out on pretence of introducing novelties abroad—and that the Kudli Matt is justified in every respect to travel in all countries with a view to scrutinize the religious observances of its desciples; to enquire into the cases affecting the religion and to punish the offenders. The letter they produced during the enquiry was not noticed at all, on the other hand, preference was given to the documents said to have been received by the respondents from Hydrabad, &c.

Recourse may be had to that letter now at least.

Appellant produced in the Lower Court, a good number authenticated papers in support of his allegations that the swamy of the Kudli Matt did make over the samwastan to the Sringeri matt and that Shishya Paramparya (the continuous succession) of disciples was deemed unnecessary in the Kudli Matt. With a view to arm themselves the latter against these authorities the respondents fabricating false documents produced them not with the plaint neithtr during enquiry but at a time when the case came almost to a close—thus depriving the appellant of any chance of questioning on the genuineness of the papers, regarding the origin of which in the Kuldi Matt there is no proof forthcoming.

The Lower Court approved these, rejecting those produced by the appellant.

In order to receive benedictions from our swamy in person, H. H. the Maharaja of Mysore invited the swamy to his capital on two or three different occasions. Every time that swamy went, he entered the town in Addapalaki with all the insignias of his Matt.

The Maharaja was not referred on the subject though a request regarding the same was made to the Lower Court who have also rejected the Hookooms granted by Messrs. McLeod and Devaroak on consideration that they were the result of bad enquiry.

The appellant will in his Manvi Urzi state the particulars of how the Panchayets were duped or rather mislead.

The appellant begs that after a perusal of the documents produced by him and after referring the circumstances under which sheer partiality is done to him a fair decision be passed reversing the judgment of the Lower Court and

enjoining on the guru of the respondent's Matt to restrict himself to the worship of the goddess Sharadah at his place; to remain under the orders of the Kudli swamy and to introduce no such novelties as of performing journeys of volunteering to see the religious observances and of enquiring into the cases effecting the religion.

Appeal answer—respondent.

After fully satisfying themselves that the appellants Matt (the Kudli Matt) would command no respect unless it underwent by the false name of Sringeri Kudli, the Sreemants of Poona, &c., have granted sannads which explain away the fact that at a time when there was a great excitement at and round about Tarrekere, a sanyasi whose line of descent was but a mystery had a Matt erected at Kudli where he afterwards settled. Like this there are several other Matts which all are designated as the Toundu Matts. The gurus whereof can have no business to travel over countries and cannot also have the Biradu Bavali.

The gurus of these Matts generally maintained by the residents of the respective places, were once the house-holders but from an indifference to the worldly pleasures they became Sanyasis. As they are insignificant when taken by themselves they insert the word "Sringeri" which is the Adi Peetah in all their communications for the sake of acquiring some distinction thereby. But of what avail will it be to them in other respects? H. H. the Maharaja and the Commissioner have issued Rahadaries based on the sannads granted by Tippu Sultan in the year Rakshasa, and by the Madras Government in the year Krodhana, regarding the insignias possessed by the Sringeri Matt which claims its existence from time immemorial, and the disciples of which have scattered over places extending from Ashetu to the Himalayas.

Similar sannads have since been obtained also from the adhikaries of Anantashyna, Hyderabad, &c.

In the appeal petition a reference is made to a letter stated to have been written by Dewan Purnayah in the year Krodhan prohibiting the Sringeri swamy from travelling over countries. The respondents are perfectly unaware of the letter and they do not also know the course which must have given rise to it. But they know for fact, that in the year Shookla the Dewan has issued a Rahadari to the effect that a select body of the members of the Sringeri Matt were on their tour abroad collecting fees, &c., from their disciples or followers and that whosoever disobeyed their orders would be punished.

The Rahadari was not presented in the Lower Court as it had been mislaid at the time. But being since found out it will be produced in the present enquiry. While so, it seems improbable that the Dewan could have written such a letter of intimation to the Kudli Matt on any previous

occasion. The letter and the Rahadari placed side by side with it, is hoped, clear any doubt the court may have entertained regarding either of the Matts.

As to the Rahadaries issued by the Delvai and by Mr. Purnayah a preliminary enquiry was first held by Mr. McLeod. The matter was next enquired into by Mr. Devaroak who after finding out that the question is in dispute related to Matts, sent in contravention of the orders already passed an order to the Amildar of Shimoga to take heed that the guru of the Kudli Matt does not set out with Birdu-Bavali until such time that he (the guru) would obtain a final decision in a Civil Court.

Sringeri, Jagannath, Badrikashram and Dwarka are the four Matts in which the traditional doctrines of Shankarachar have descended in the order of succession. The ancient duties and the religious observances are regularly kept up in these Matts of which Sringeri is known to be the Mool Peetah in all parts of the countries from Ashetu to the Himalayas. The Matts at Shimoga, Kolar and other places including the Kudli Matt also were established subsequently. Their origin cannot therefore be traced out to the Mool Peetah of Sringeri, which by right of descent comes down from Shankarachar.

For the foregoing reasons the respondents beg that the appeal before the court be rejected.

The original records, the statements of witnesses and also the documents filed in connection with the present case, were gone through and the arguments of the parties to the appeal heard.

The council of the Huzur Adalut in unravelling the case delivered the following :—

The respondent who belongs to the Sringeri Matt has stated in his original plaint and also in his subsequent arguments, that the Kudli Matt is included among those inferior Matts which are subordinate to the Sringeri Matt; that it is not endowed with such insignias as the Addapalaki, Makara Thorana, Swathachethra, Pancha Kalasa, &c., that they were newly created in that Matt; and that therefore the guru of the Kudli Matt should be prohibited from coming to Shimoga and other places with those insignias.

The appellant who is of Kudli Matt has stated that Kudli Matt is not included among the inferior or subordinate Matts; that it is an independant Matt; that it claims its origin to the Shankarachar's Peetah whence it descended in the order of succession by its disciples; that the insignias have long been in existence; that the guru did go with such insignias to Shimoga, Mysore and other places;

and that there is proof in abundance in support of his allegations.

The original decree, however, is silent on the main points in question—whether the Kudli Matt is included among the subordinate matts and whether it can have such insignias as the Birdu-Bavali, &c. The enquiry should have been aimed at these points while on the contrary facts that are irrelevant have been collected from the evidence and a judgment passed against the Kudli swamy's right of going to Shimoga and other places with Birdu-Bavali, &c., which is not the subject of contention.

A final settlement of those main points, the council have considered it indispensible for the Huzur Adalut to enable it to give a deliberate judgment.

The documents filed and the statemets of the witnesses examined by both the parties and also the statements of the witnesses already recorded by the Amildars Sriniwasrao and Krishnarao—all these which are 186 in number are put up with the present record with a memo explanatory of the importance or otherwise of each and every one of them as considered in this case.

To be brief there is no documentary evidence to prove that the Kudli Matt gave tributes and complementary presents to the Sringeri Matt and that the former was subordinate to the latter. It is however clear from some of the documents produced by the appellant that the Kudli swamy has from a long time and in continuous order performed his journeys in this and in the foreign countries also. The Paravanna No. 24 of the Phalgoon Bahoola of the year Krodhana is to the effect that the Kudli swamy should always be on his tour and that the Sringeri swamy should ever remain at Sringeri worshipping the deity the Niroop No. 195 of 8th of the Jesta Bahoola of the year Sarwadhari granted by H. H. the Maharaja was produced by the respondent. It contains the names of Pondu Matts such as subordinate to the Sringeri Matt. Ramachandrapura, Honnanahally, Pearthahally, Hariharapura, Mulawagal, &c., are included in it. The Kudli Matt perhaps for its individnal celebrity is omitted from the list. Though the Sringeri Matt claims to be the Adipeth yet the fact that the other Matts which may have any connection with it, have from a long time and in continuous order of succession performed their journeys with full freedom is tantamount to saying that these Matts are as independant as the Matts of other sects. Under these circumstances it is clear that the Kudli-Sringeri Matt is not a Tondu Matt and that it is long in existence governed by its own laws.

Now about the question regarding the insignias. There is neither documentary or oral evidence on both sides

of the case regarding the particular insignias, that one is to have and the other not. It is thus left to be decided by the mamool prevailing.

There is no proof that the Kudli Sringeri swamies came to Sivamoga with insignias in the year Sidharti. But the fact that he did come with the insignias subsequently on three occasions during the interval of fifty years counting from Sidarti is borne out by three witnesses on the side of the respondent and six on that of the appellant in the Lower Court. Nine on the respondent side swear to having seen and five more to having heard the swamies arrival at Sivamoga. Also the appellants, four other witnesses depose to the fact that the guru came in Adapalkhi with such insignias as the Makaratorana. Swet chatra Panchkalasa. A statement fully coroborating with that of the thirteen witnesses examined at the express orders of the Superintent of Nagar, in 1838, by Shrinivasrao, Amildar of Shimoga. Still in the original judgment, force or violence and Government aid have been shown as the means by which Kudli swamy was enable to come to Shimoga.

Had the swamy come only once, his arrival might then be addicted to such acts. But he came thrice. It cannot therefore be presumed that he used force or violence or that he received Government aid on all these occasions. The followers of the Sringeri Matt being large numbers it was impending on the opposite party to apprehend the occurrence of a riot or disturbance and to give notice of the same to the Government authorities who on the other hand were justified in taking precautions to see that things went on according to the mamool all at peace. It is customary in every country for the Government to interfere in such cases.

From the suit and from the statements of witnesses it will be seen that in the year Angirasa, the Kudli swamy went to Srirangapatam, where he tried to go into the fort with the insignias but he was prevented by the followers of the Sringeri Matt and the party at grievance took a complaint to the Zillah court of that place. As Srirangapatam was under the British Government at the time, it is likely that there was a disturbance caused by the followers of the Sringeri Matt. But Shesa Joisa, who is deshadhikari of the Sringeri Matt has in his arguments before the court denied that there was any attempt made to obtain a decision from the Zillah court.

Shesha Joisa while admitting the fact of the Kudli swami's visit to Mysore, states that the followers of his (Sringeri) Matt did not care about going in the tumult and consequently he denies all knowledge of the particular manner in which the swami came into the town, accepting that a batch of the sawars and barr was sent in advance by Dewan Ramarao as a token of respect. But from the

arguments put forth by appellant (the original defendant) it is plain that the disciples of the Sringeri Matt did go to the Kudli swami for Tirtha Prasad.

If the Kudli swami is not entitled to possess such insignias, it was in every way possible for the followers of Sringeri Matt to have represented the Matt to H. H. the Maharaja and obtained the final orders thereon. It is not also proved that there was any disturbance in Mysore at the time. It is simply argued that because the Kudli swami met with objections by the followers of the Sringeri Matt both at Siva Moga and at Seringapatam, he ought to possess no insignias. From the evidence adduced, objections were met with in some places, while in other attempts to raise objections were made, but not a witness is there who could swear that such insignias have never come to the swami by succession. It is however a bad habit everywhere, that where the swami of one independant Matt goes to the place where the followers or disciples of another independant Matt, are followed to in large numbers; these collecting mobs cause disturbances and raise objections regarding the insignias possessed in that swami. The bare fact of the occurrence of such disturbances is not a plea that the swami can possess no such insignias.

From the above, and from the omission on part of the respondents to state precisely whether there was any disturbance at all in Mysore as in Seringapatam; and from the very doubtful way in which they expressed the Kudli Sringeri swami's visit to Mysore with the insignias, it is inferred that the Kudli Sringere swami is really entitled to possess the insignias and that he went with them to Mysore.

H. H. the Maharaja's reception of the Kudli swami with all the insignias being established, there is hardly any ground left to doubt whether that swami is entitled or not to possess the insignias. It was after the objection met with at Seringapatam in the year Siddarti, that the Kudli-Sringeri swami came thrice to Shimoga and once to Mysore with all the insignias of the Matt.

The documents written long before the year Siddarti produced by the parties in dispute and proved impracticable to stand the test in these days, have been taken into consideration and dwelt upon at great length in the Lower Court Judgment wherein much of the irrelevant facts has also been crammed by which to strengthen the weight of evidence on the side of the appellant (the original plaintiff) and to weaken it on that of the respondent (the original defendant).

The Huzur Adalat deems it unnecessary, however, to go with the vain trouble of tracing out the genuineness of these papers.

The statements of the witnesses cited and the documents produced by the respondent in this and in the Lower Court have no connection whatever, with the main points in question as will be seen from the remarks given hereunder.

From the foregoing reasons, it is conclusive that the Kudli-Sringeri Matt is not a Tondu Matt, that it is Matt guided by its own laws; that the Kudli swami is entitled to possess the insignias in question; and that the swami did travel over the countries accompanied by those insignias.

The Hazur Adalat is therefore of opinion that the Kudli-Sringeri swami is at liberty to set out on his tour with such insignias as the addapalaki, makara thorana, pancha kalasa, hagala deevatigi, &c.

The judgment of the Lower Court is hereby reversed and the present appeal upheld.

Exhibit 1.

Dated 31st May, 1811.

From H. H. the Maharajah Krishnaraja Wodayar.

To All the Amildars and Killadars in the Province.

CIRCULAR ORDER.

Informing that the Guru of the Kudli-Sringeri Mutt has come on his tour and directing them to receive the Guru with necessary honours and to supply raw provisions sufficient to feed 500 Brahmans and to the followers of the Guru.

Exhibit 2.

No. 63.

From H. H. the Maharaja Krishnaraja Wodayar.

To all the Amildars and Killedars in the Province.

Dated 21st September 1812.

CIRCULAR ORDER.

Directing them to receive the Kudli Sringere Swamy on his return journey from Myrore to Kudli with all the honors and to supply raw provisions sufficient to feed 500 Brahmins and to make necessary arrangements for the Swamy's halt at the next stage.

Exhibit 3.

Dated 17th October 1814.

From H. H. the Maharaja Krishnaraja Wodayar.

To all the Amildars and Killladars in the Province.

CIRCULAR ORDER.

Directing the supply of rations to the elephant named "Ganga" presented by the Palace to the Mutt in their respective jurisdictions on its arrival and to obtain receipts from the Mahavat for having done so.

Exhibit 4.

Dated 12th December 1818.

From H. H. the Maharaja Krishnaraja Wodayar

To all the Amildars and Killadars in the Province.

CIRCULAR ORDER.

Informing that the Kudli Sringere Guru will be on his tour and directing to receive the Guru with all the honors in their respective Taluks and to supply raw provisions as usual.

Exhibit 15.

To Sringeri Kudli Sankara Bharati Swamy,

Dewan Poorina sends his greetings with humble respects.

I received your letter and Phala Manthiakshathay and knew the contents noted therein. You state that the Swami who has come to Bangalore must worship Sarada remaining at Sringeri and that you should be in Kudli and have the privilege of going out on Des Sancharum such was the former arrangement. I understood what you have written. In reply to it I beg to state that I have sent a letter to Shringeri Swami that he should not go beyond spiritual jurisdiction of Shringeri and that it is proper and justifiable that your Gurooship only inquire about the Achara Vichara and purification of your devotees on your tour over all the countries.

Dated Palgun Bahul Sushti of Krodhana year.

(Sealed.)

Exhibit 16.

No. 399.

Dated 29th July 1842.

From H. Devereux, Esq., Superintendent of the Nagur Division.

To Putta Sastri, Subedar, Kudly Sringeri Matt.

Informs that there is no objection to the Swami coming to Shimoga with his usual insignias, should any dispute arise between the Sringeri people and yourself, they may establish their claim by a suit in a competent Civil Court.

Exhibit 17.

No. 31.

Dated 24th Sept. 1842.

From the Chief Commissioner of Mysore.

To the Agents Narayana Sastri and Subba Sastri of Kudli Sringery Mutt.

Informs that the recent Rahadari granted to the Swamy of the other Sringery Mutt does not authorize him to exercise any new authority in his tour or to carry any new insignias with him. As for your going out on Sancharam (tour,) you are authorized to act up to the terms laid down in order dated 29th July 1842 issued by the Superintendent of the Nagur Division.

Exhibit 18.

No. 3.

Dated 14th January 1843.

From the Chief Commissioner of Mysore.

To Narayana Sastri, Subadar Kudli Sringery Mutt.

With reference to your letter requesting the issue of Yadis directing that supplies should be made that servants (watchmen) in Kanavais be ordered not to prevent palanquin, swords, and other Arms that are taken with the Kudli Sringeri Swamy on his tour to Rameswaram from Kudli, via Honnali and Harihar. States that the usual Yadis have been sent to the Taluks.

Exhibit 19.

Dated 6th July 1843.

From the Honorable Devereux, Superintendent, Nagar Division.

To Subadar Putta Sastri of Kudli Sringeri Mutt.

Acknowledges receipt of the 3 petitions informing that the other Sringeri Swamy is going on tour over the Province under the pretext of going to Kasi (Benares).

Orders will be sent to him not to go on tour (Desasuncharum) over the provinces, and if the Swamy is really going to Benares, he may do so, via Nasik which is the shortest route.

Exhibit 20.

12th September, 1843.

From the Collector of Dharwar.

To the Amildars and Police Officers.

Informing that the Swamy is going to Krishna to bathe and to perform Dasara ceremonies at Dharwa and directing them to take care of all the things, &c., belonging to the Swamy in their respective places.

Exhibit 21.

26th May 1848.

From Acting Collector, Belgaum.

To Sringery Shankara Bharatiswamy.

Encloses a Rahadari to travel through Bagalkot and other places and returns the 3 letters received from the Swamy through the Karkun of the Mutt.

Exhibit 22.

Dated 19th October 1849.

From Captain Ansell, Superintendent Shimoga Division.

To Sri Sringeri Sankara Bharati Swamy.

Acknowledges receipt of the letter dated 10th day of Asweeja, new moon, and its enclosures being decisions of the Sadar Audalut Court and of the Chief Commissioner.

With reference to the above decisions, states that there is not the least objection to the Swamy coming here with all his usual insignias and states that he has issued instructions to the Amildar of Shimoga to receive the Swamy with the usual honors, &c.

Exhibit 23.

Dated 17th January 1850.

From Colonel Cole, Superintendent of Nagar Division.

To the Amildars of Chennagiri, Tarikere, Kadur, Honnali, and Shimoga.

As requested by the Agent of the Sringeri Swamy, you are hereby directed to make the necessary supplies required by the Swamy, and his retinue during his tour in his jurisdiction with his usual insignias to arrange and to protect them against the inroads of robbers and thieves.

Exhibit 24.

From the Collector and Magistrate of the Dharwar District.

To the Amildars, Jagirdars and Zemindars, &c.

| No 492—1852, dated 6—10—52.

As Sri Sankara Bharati Swamy of Kudli Sringeri is going on tour towards Godavari with his retinue, namely, palanquin, elephants, and other paraphernalia, you are hereby directed to see him pass out of your limits without any obstruction on the part of any one

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Exhibit 25.

Dated 23rd Feb 1855

From Porter Esquire,

To the Learned Pundits of the Guru's Samuka

With reference to your letter asking for the issue of an Yadi to Tarikere, Khadur, Honnali, Chennageri and Shemoga Taluks anent the Swamy's tour to Chitaldroog

As the Swamy is going to the Chitaldroog Taluk, there appears to be no necessity for granting Yadis to Kadur and Tarikere Taluks, but Yadis under my signature to Shemoga, Honnali and Chennagiri Taluks are here in enclosed and the Swamy is allowed to go on his tour with all his insignias

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Exhibit 26.

15th May 1858

The Collector Belgaum

To Srikanta Sastri

Permitting him to go to Kudli from Belgaum with his followers, horses, &c

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Exhibit 27.

29—9—1860

From the District Magistrate, Dharwar,

To all the Amildars, Jhagirdars, &c

Notifying that the Kudli Swamy is going on a tour through Chitaldrug, Harapanhalli &c He carries with him arms and other things in honour of his Mutt, and directing that nobody should obstruct, or molest him in any way

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Exhibit 28.

Dated 29th March 1865

No 24

From the Acting Magistrate of the Dharwar, Zilla

To all the Pateels, Kulkarnees and Daspandays, &c.

Notifying that the Kudli Sringeryswamy is coming on tour to see all his Inam villages and lands with the usual escort and directing them to receive the Swamy with usual honors as per license granted to him

Particulars of escort.

1 Open Palanquin.
100 Brahmins.
50 Bullocks.
4 Elephants.
50 Bearers and other followers.
15 Kamatees.
50 Horses.
10 Carts.
2 Palanquins with doors.
10 Camels.
10 Armed sepoys.

Exhibit 29.

10-12-73.

From the District Magistrate Dharwar.

To Narasimha Bharati Swamy.

The Kudle Sringery Swamy is coming on a visit to Kollapur and Krishna River. He will be received with due honors. He will bring with him several insignias. Nobody should prevent him from taking them with him.

Exhibit 30.

From the Amildar of the Davangeri Taluk,

To Narasimma Sastry.

States that the Swamy is welcome with all his insignias including addapalaki through the Amaravati gate.

10th Sept. 1876. (Signed) Punchanath Row,
Amildar.

Exhibit 31.

No. 1663 Dated 27th January 1884.

From the Amildar of the Davangeri Taluk.

To Vottu Moktear Soobba Sastry.

States that necessary orders were issued to the Police to keep the peace and that the Guru may come without any molestation with his insignias.

Exhibit 32.

Dated 10th day of gesta, Full Moon of the year Swabanuu.

From Nawab Hyder Alli, Khan Bahadur.
To Sri Sunkara Bharati Swamy of Kudli Sringeri Mutt.

You have sent word to say that you are coming to Bednore. I herewith enclose a Rahadari, You are welcome here, as it is your place—you need not consider about anything in the matter.

Exhibit 33.

From the Collector Dharwar.

To Sri Sankara Barati Swamy of Kudli Sringeri Mutt.

Forwards a Rahadari for the Swamy's tour to Krishna and Khollapur as desired by him.

From the Assistant Collector Poona,

To Sri Swamy of Kudli Sringeri Mutt.

Forwards a Rahadari as requested in his petition forwarded through Subba Sastri to go to Krishna for bathing.

Exhibit 34.

7-7-1812.

From H. H. Krishnaraja Wodayar Maarajah of Mysore.

To Killadars and Amildars

Notifying that the Sringery Swamy is coming on a tour with all the insignias, and paraphernalia of the Mutt to Mysore and directing them to receive him with due honors and provide him with provisions and other articles sufficient for 500 persons.

Exhibit 35.

Dated 6th Jillekath.

To Amrutha Row Depela Gosayie,

From Sinayak Mahadev.

Sri Sringeri Swamy on his way to Pundarapur may come to your province, kindly offer your divine supplications and presents both by yourself and through others, send him on to Pundarapur and arrange for an escort.

From, The Eistrict Magistrate Dharwar,

To Amildar and Deputy Amildars.

As the Sringery Kudle Swamy is going on tour towards Dharwar and other places with his retinue, you are directed to receive him with honors and see him pass from his limits without being prevented by anybody from talking his insignias with him.

Exhibit 36.

Dated 12th Moharum.

From Pradhan Balaji Row.

To Srirungapatna Samathana Jagadevaraja.

Forwards a recommendatory letter on behalf of the Swamy, informing that he offered his sacred devotions to him and requesting others to do the same.

From Raja Row.

To Killadars and Parpathadars in the frontier.

Informs that Kudli Swamy is going back from his trip to Kudli for Chaturmasya. Directs to receive him with due honors and to provide a suitable lodging and to make arrangements for his starting from his limits without being prevented by anybody in carraying his insignia with him.

Exhibit 37.

From the Collector, Dharwar,

To Sri Swamy of Kudli Sringery Mutt.

Forwards Rahadarees to travel to Krishna river for bathing and to offer devotions to Karvir Mahalackslumi &c.

From Nawab Hyder Alli,

To all the Killadars and Parpattagars.

Notifying that the Khudle Swamy is going to River Krishna and directing to receive him with due honors as usual and to provide him with suitable lodging and requisite supplies until he leavs your limits.

Exhibit 38.

Dated 6th day of New Moon of the month of Bahdrapada, of the year Prajothpati.

From H. H. the Maharajah Krishnaraja Wadyar.

To Narasimha Bharatiswamy, of Kudli Sringeri Mutt.

Acknowledges receipt of the Phala Mantrakshathay and a Sesha Vastra (cloth worn by the Swamy) sent through Honnappa Sastri, Pundit of the above Mutt, and in return His Highness forwards a pair of shawls for the Swamy.

From H. H. the Maharajah Krishnaraja Wadyar.

To Narasimha Bhartiswamy, of Kudli.

Acknowledges a set of Rayasa sent through Krishna Sastri and expresses His Highness' desire to see the Swamy at Mysore.

Dated 12th Angirasa year.

Exhibit 39.

Salivahana, 28-8-1183.

1759.

Havalumbi Year.

From Hanumantha Row, Dewan of Dharwar.

To Govinda Sastri, Vakil, Kudli Sringery Mutt.

Forwards Rahadari prepared on behalf of Agent Subba Sastri to proceed to Bombay.

Exhibit 40.

19th Kabilakar.

From Panthaprathinithy.

To all the Killadars and Tannadars, &c.

Kudli Sri Sankaray Charya Swamy is going to Ganges and Godavary. He has a great many things and followers with him. You are directed to receive him with due honors wherever he may halt and make the requisite supplies.

Exhibit 41.

From Dewan Poorniah.

To Kudli Sankara Bharati Swamy.

Acknowledges receipt of letters and informs that the Guru may exercise his authority and powers in religious matters over his disciples on his way to Kudli from Hoskota and states that no one could prevent his doing so.

Exhibit 42.

From Bālaji Bajee Row Pradhau,

To Budi Basappa Naik of Bednore.

Informing that the Kudli Swamy had come to his country, and that he offered solemn devotions and respects to him, and states that the Swamy is coming towards Bednore. You are requested to order the people in all the places where ever the Swamy may have his disciples to receive him with due honors and with respect.

Exhibit 43.

11th Moharum.

From Balaji Baji Row, Pradhan

To Somasekhara Naik, Sumasthan Harpanhulli.

I regret to hear that you were seated in a palanquin when you went out to receive the Sringery Swamy, I hope you will go on foot to receive the Swamy as your ancestor did, and receive him with due honors.

Exhibit 44.

From Panthapradan of Baji Row,

To all the Officials, Camawisdars, Chowkidars, and other citizens, &c.

Kudli Sringery Swamy is going to Benares for bathing in the Gangesgu are hereby directed to receive the Swamy with his retinue with due honors in your respective jurisdictions and make the necessary arrangements for his further journey with his escort.

Exhibit 45.

27th Chand Rumzan.

From Balaji Baji Row Pradhan,

To Inamadi Sadasiva Naik of Scindia Province.

Directing him to receive the Sringery Swamy with honors and to offer his solemn devotions to the Swamy and to make suitable arrangements for his further progress in the Province.

Exhibit 46.

From Dewan Poorniah.

To the Amildars of the Nagur and Chitaldroog Districts.

Directing that they should receive the Guru of the Kudli Sringery Mutt with the usual honors in their respective Taluks, during his tour in the Province and make arrangements for the Swamy's return from their limits.

Dated 8th day of Kattuka full moon of the year Sidarthi

Exhibit 47.

Dated 12th day of Jeshta of the year Durmuki.

From the Nabob Hyder Ali

To all the Amildars and Killedars in the Province.

Notifying that the Swamy of the Kudle Sringeri Mutt is going to Kudli for Chaturmaisya and thence to Undipi, Gokurna and Suvramania, and directing them to make arrangements for the reception of the Guru and his followers in their respective Taluks.

Exhibit 48.

From the Collector of Ranebidnore.

Dated 4th January 1229 Phasale.

To all the Amildars, Jhagirdars, Patels and Shanbogues, &c.

Kudli Sringeri Swamy has left his residence on a tour with all his insignia and retinue. You are hereby directed to receive him with the usual honors and make suitable arrangements for his further journey.

Exhibit 49.

From Subadar Rama Row, of Nagara.

To the Amildars in the Nagur Division.

On a representation from the Kudli Sringeri Mutt to His Highness the Maharajah, instructions have been received to prevent the other Sringeri Mutt people from interfering with the religious customs and rites enjoined by the Kudli Sringeri Mutt.

Exhibit 50.

From Dewan Poorniah.

To Sri Sankara Bharati Swamy.

Expressing his pleasure at hearing of the respects offered to His Holiness by Srimunt Baji Row of Poona. Forwards a pair of valuable cloths to the Swamy as a mark of his loyalty to the Mutt.

Exhibit 51.

Dated 12th day of the full moon of Margasera month of the year Satharana

From H. H. the Maharajah Krishnaraja Wodayar.

To Sankara Bharataswamy of Kudli Sringeri Mutt.

Acknowledges receipt of the letter of the Swamy sent through Runga Sastry, Pundit of the above Mutt, conveying the Swamy's desire to go to Nanjangud to offer his devotions to God Srikunteswara.

In reply His Highness requests the Swamy to go to Nanjangud, and pay him a visit on his return from that place as he did on the last occasion.

Exhibit 52.

Dated 2nd Aswija of the year Bava.

From His Highness the Maharajah Krishnarajah Wodayar.

Circular Order sent to all the Amildars and Killadars of the Province directing them to receive the Kudli Sringeri Swami in their respective Taluks with the necessary honors during his tour in the Northern Districts and to make the necessary supplies to the Swamy and to his followers and to supply raw provisions as to suffice for the feeding of 500 Brahmins every day during his stay in their respective taluks.

Exhibit 53

Dated Sunday the 10th day of the full moon of Maga of the year Plava.

From H. H. the Maharajah Krishnaraja Wodayar.

To Sankara Baratiswamy of Kudli Sringere Mutt.

Acknowledges receipt of the Seshavastra (cloth worn by the Swamy) through Honnappa Sastri Pundit) of the above Mutt and in return forwards a pair of Shawls and stating that His Highness would readily dispose of any business connected with the Mutt.

Exhibit 54.

8th day of Bhadrapada of the full noon of the year Sadharana.

From Captain Mc..tgomerry, Superintendent of the Ashtagram Division.

To the Amildars of Mysore, Nanjangud, Seringapatam, Mysore Ashatagram, Patna Ashatagram

Atikuppa, Thikere, Chenroypatna, Harnahalli and Banavar.

The Swamy of Kudli Sringeri Mutt is coming on a tour to Mysore and Nanjangud with his retinue and insignias. You are directed to receive the Guru with due honors within your limits, and supply the necessary articles to the Mutt for cash.

Exhibit 55.

Dated 10th day of new moon Opellaga of the year Sarvajethu.

From H. H. the Maharaja of Mysore through Delawoy Basavarajanavaru.

To Chenroypatnada Mallarajiah.

In a dispute between the Kudli Sringeri Swamy and the other Sringeri Swamy regarding the possession of Singlapur village, Kadur Taluk matters were represented to His Highness by both the parties and the case was referred to the Pundit's decision of the Samuka. They have decided that the village in question belongs to Kudli Sringeri Matt and not the other Sringeri Mutt,

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Exhibit 56.

Magh-Vadi 12 Tuesday Jaya Samnat 1756.

From Shahu Raja Chatrapathi.

To Vidaya Shankara Bharthi of Kudli Sringeri Mutt.

Acknowledges receipts of the letter sent from the Swamy informing that he has to travel on Godavari Yatra and thence to Kariveera Kasheshtra.

Earnestly requests to call over and pay him a visit.

Exhibit 57.

From Nawab Hyder Alli Khan, Bahadur.

To Sri Sankara Bharati Swamy.

Informing that he came to know the desire of the Swamy to go to Bidnore and encloses a Rahadari for going there.

Exhibit 58.

24—7—1823

From Punthaprathinithy,

To Attapady of Sattara Jilla

Sri Swamy has come here and is going to Satara. You are hereby directed to pay a regular attention in the performance of their daily worship &c.

Exhibit 59.

From Mahadeva Row Belal.

To Sri Sankara Bharathi Swamy.

Acknowledges receipt of the benedicted cocoanut and rice and wastra (cloth worn by the Guru) and in return forwards a pair of cloths.

Exhibit 60.

From Madhava Rao Belal

To Sri Sankara Bharati Swamy.

Acknowledging receipt of benedicted cocoanut and rice (pala and Mantrakshata) and Seshavastra (cloth worn by the Guru) and in return forwards a pair of cloths.

Exhibit 61.

No. 2395 of 1842.

From the Secretary to the Government of Bombay.

To Subba Sastri, Karbari of the Kudli Swamy.

Bombay, dated 19th September, 1842.

Political Department.

In reply to your petition dated 9th ultimo, requesting that Sringerikur Swamy of Mysore may not be permitted to proceed on his proposed tour to Benarese through the Southern Mahratta country, I am directed by the Honorable the Governor in Council to refer you to the Collector of Dharwar who has been furnished with the instructions of Government on the subject.

(By order of the Honorable Governor in Council)

"Signed."

Secretary to Government.

Bombay Castle, 19th September, 1842.

Exhibit 62

To Budi Bassappah Naik of Bidnore.

Informs his extreme pleasure to hear from the Swamy of Kudli about the charitable endowments granted to him.

Exhibit 63.

Dated 29th Mahazilla.

From Ragoji Bhosla.

To all the Amildars and Deputy Amildars and other Taluk Officials. in his Province in all 7 Taluks.

Informing that the people of Sringery Mutt are coming to their Taluks and requests to make all the officials and citizens including merchants, &c., in this respective jurisdictions to pay a Rupee per head.

Exhibit 64.

7th New Moon of Palguna.

From Rama Row Singo

To Sri Sankara Bharati.

Acknowledges receipt of Pala and Mantrakshata and Rayasa sent through Sankara Bhatta. In reply informs that he has written to the other Swamy to act according to his usual custom but not to interfere with your disciples and compel to act as per his orders.

Exhibit 65.

Dated Thursday the 7th Shaval of Hizri 1218.

From Tippu Sultan Bhadur Shaha

To all the Amildars, Killadars and Sheristadars in the Province.

Directing them to make a thorough enquiry as to who was looking after the religious and social principles of the citizens hitherto, from the old residents and after full satisfaction to make over this order to the proper person for future management.

Exhibit 66.

From Political Agent and Sub-Collector Dharwar.

To Sringeri Kudli Swamy.

Acknowledging receipt of the benedicted cocoanut and rice forwarded through Thimmana Sastri In reply informs that he will gladly do any work connected with the Mutt if informed.

Exhibit 67.

Dated 22nd June 1851.
Fusli.

In the Court of the Principal Collector, Kanada Jilla.

To the Amildar Balakrishna Row of Sotha Taluk.

On perusing the appeal petition and records connected therewith presented by Guthi Ganesa Bhatta of Sringeri Mutt requesting to set aside the decree of the Lower Court and the order of payment of Tasduk granted to Banavasee temple, pagodas eight to him, the order is that the appeal is dismissed with costs.

Exhibit 68.

Dated 14th December 1841.

From the Chief Commissioner of Mysore.

To All the Amildar and Killadars in the Province.

Informing them that the Swamy of Kudli Sringeri Mutt will go to Dharwar throughyour Taluks- and you are hereby directed to receive the Swamy with all the usual honors and to make requisite arrange ments to supply the necessaries.

Exhibit 69.

Dated 2nd day of Chitra full moon of the year Sarvari.

From H. H. the Krishnaraja Wodayar

To Sri Sunkara Bharati Swamy of Kudli Sringere Mutt.

Acknowledges receipt of the pair of Shawls sent through Pundit Ananta Sastri and in return for wards a pair of Shawls, also informs that His Highness will send an Elephant for the Matt use shortly.

Exhibit 70.

14th Jilla.

From Panthapradan Baji Row

To all the Officials, Kamasidars, and Chowkidars &c.,

Kudli Sringery Swamy is going to Benares for bathing. You are hereby informed to receive the Swamy with all his escort honorably in your respective jurisdictions, and make necessary arrangements for his further journey with escort.

Exhibit 71.

Phasle, 9—3—1233

From the Political Agent and Collector of Dharwar.

To all the Mamaldars, Sheristadars, Peishkars, Jhagirdars, Patels and Kulakaranees.

Informs that the Sringeri Swamy is travelling with his disciples on tour and directs them not to prevent the Swamy's journey in their respective jurisdictions.

Exhibit 72.

Dundubi 10th Karthica New Moon.

To Amildar Rama Row.

From Dewan Poorniah.

Requesting to show due respects and honors both to Kudli Sringery and Sringery Swamies as was hitherto in force.

Exhibit 73.

4th January 1229 Fush.

From the Collector, Ranibidnore.

To the Amildars, Jahgirdars, Patails and Shamboys, &c.,

Kudli Sringery Swamy has come on tour with his disciples and other insignias and escort consisting of horses, elephants, &c., you are hereby directed to receive him with usual honors

MYSORE GOVERNMENT
2397
SECRETARIAT

1904

From
A. Ramanujacharyar Esquire
Deputy Commissioner
and District Magistrate
Chitaldrug District

To
L. Anantasami Rao Esquire B.A.
Secretary to the Govt of His Highness
the Maharaja of Mysore, General
and Revenue Departments

Dated 29th
Despatched } March 1904
Received

General No. 498
No.

Enclosure No. 1 File of Papers

Submitting for orders of
Government an application
from the members of the
Chitaldrug Committee for the
management of the affairs of the
Kudli-Sringeri Matt, praying that
the Swamy of the said Matt may
be permitted to go in procession
with certain insignias

R
31/3

Transferred to
the Nuzarat Dept
31/3/04

A

Papers sent

Es
12/4/04

No. 498
Enc 1 file of Papers

Office of the District Magistrate
Chitaldrug District
Dated Chitaldrug 29th March 1904

From

A. Ramanujaiengar Esquire
District Magistrate
Chitaldrug District.

To

L. Anantaswami Rao Esquire B.A.
Secretary to the Government of
His Highness the Maharaja of Mysore,
General and Revenue Departments,
Bangalore

Sir,

I have the honor to submit herewith, for the orders of Government, an application with its enclosures, received from Venkappa Dikshit and pleader Mr. Lakshminaranappa, members of the Chitaldrug Committee for the management of the affairs of the Kudli-Sringeri Math praying that permission may be granted to the Swami of the said Math going in procession with the marginally noted insignias while touring in this District.

2. The applicants state that the Swamy's right to the use of those insignias

* / Addapalki with panchakalasa
/ Makaratorana
/ Swetachatri
/ Panchamahal Divatige
/ Dhavala Sankha
/ Drum on the back of the Elephant
/ Dhanka
/ Aftagiri
/ Morchal
/ Ubhayachamara
/ Surya Chandra Vadya
/ Damaruga
/ Karne
/ Horn
/ Nishani (Flag)

insignias has been established by the Decree of the Court of the late Mysore Huzoor Adalat in appeal case no 22 of 1847 and affirmed in the Special appeal by the Court of the Commissioners for the Territories of His Highness the late Maharaja of Mysore in Huzoor no 16 dated the 1st June 1849; but the printed copy of the Judgments above referred to and produced by the petitioners is unattested.

3. The applicants have also produced an authenticated copy of the Nirup in the Mahratta language purporting to have been given by His Highness the late Maharaja Krishnarajaw Wadayar Bahadur, permitting the use of all such special insignias by the Swami of the Kudli-Sringeri Matt. A true canarese translation of the same attested by the Head Record Keeper of this office who understands Mahratti, is put up herewith for ready reference.

* Herewith for original

4. From entries made at page 8 of the printed book produced by the applicants it would appear that when a reference was made to Government by the Deputy-Commissioner of Sh. in

in his letter no 515-394 of the 1st August 1884 on the subject of issuing a Rahadari for the Swami in question going in procession to Kollapur and other places with Addapalki &c, Government declined to issue a Rahadari as applied for on the ground that no record was forthcoming to show that this privilege was ever enjoyed by the Mat or granted to it by the Mysore Government. (Vide Government Order Camp no 3633-197 dated the 15th September 1884.

5. On the application of one of the petitioners stating that the Swami in question intended to travel in this District and applying for a Rahadari, an order was issued by me to all the Amildars in the District to render him all necessary help when so travelling with his usual insignias and followers.

6. It having since come to my notice that the Swami while travelling in one of the Talukas in the District

had

had made use of Addapalki for the use of which no permission had been granted by Government by the Order of 1884 above referred to, I lost no time in issuing a strict order to the Amildars and Deputy Amildar in the District directing them not to allow the Swami to use such insignias without the express orders of Government. A copy of the order is enclosed.

7. The applicants state that all the papers bearing on the question of the Swamy's right to the privilege of using the special insignias such as Addapalki &c have been pending with Government since the year 1897. I solicit the favor of early orders being passed in the matter.

I have the honor to be,
Sir,
your most obedient Servant.

[signature]
District Magistrate
Chitaldrug District.

MYSORE GOVERNMENT MUSEUM
MUZRAI DEPARTMENT
2796

12/5/04

ಶ್ರೀಕೃಷ್ಣಂ ಶರಣಂ ಮಮ

ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ

ಶ್ರೀಮತಾಂ ಸ್ವಾಮಿ ತಿರುವಾಯ್ಮೊಳಿ ಪಿಳ್ಳೈ ಅವರಿಗೆ
ಸಕಲ ಮಂಗಳದ ಯೋಗವನ್ನು ಪಡೆದು ಶುಭ ಬಾಳ್ವೆ ಬಾಳುತ್ತಿರುವ
ನಂಬಿ ಮೂರು ಬಿ. ಲಕ್ಷ್ಮೀನಾರಾಯಣನ್ ಸ್ವಾಮಿಯು ಆಡಿಕೊಂಡ
ಅಂತೆ ತಿರುವಡಿಗಳಲ್ಲಿ —

ಶ್ರೀ ತಿರುಮಲೈ ಶ್ರೀನಿವಾಸ ಪೆರುಮಾಳ್ ತಿರುಮಲೈಯಲ್ಲಿ
ಮೂಲ ಶ್ರೀ ವೆಂಕಟಾಚಲಪತಿಯ ದಿವ್ಯ ಮಂಗಳ ವಿಗ್ರಹದ
ಉತ್ಸವ ತಿರುಮೇನಿಯಾಗಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ ಅದಕ್ಕೆ
ಶ್ರೀನಿವಾಸ ಪೆರುಮಾಳ್ ಎಂದು ತಿರುನಾಮಕರಣ ಮಾಡಿ
ಪೂಜಾದಿ ಕೈಂಕರ್ಯಗಳನ್ನು ಉತ್ಸವಗಳನ್ನು ಶ್ರದ್ಧಾ ಭಕ್ತಿಯಿಂದ
ನಡೆಸಿಕೊಂಡು ಬರುತ್ತಿದ್ದ ಕೃ- ವಿಜಯನಗರ ಸಾಮ್ರಾಜ್ಯದ
ಅಳಿವಿನಿಂದಾಗಿ ತಿರುಮಲೆಯಲ್ಲಿ ಪೂಜೆ ಉತ್ಸವಗಳು
ಸ್ಥಗಿತಗೊಂಡು ಬಹಳ ವರ್ಷಗಳ ನಂತರ ಶ್ರೀ ಅಹೋಬಿಲ
ಮಠದ ಪೂರ್ವಾಶ್ರಮದ ಪೂಜ್ಯ ಶ್ರೀ ಅಳಗಿಯಸಿಂಗರ್ ಅವರು
ತಿರುಮಲೆಗೆ ಯಾತ್ರೆ ಬಂದಾಗ ಶ್ರೀನಿವಾಸ ಪೆರುಮಾಳ್
ಉತ್ಸವ ತಿರುಮೇನಿಯನ್ನು ಕಂಡು ಅಹೋಬಿಲ ಮಠದಲ್ಲಿ
ಪೂಜೆ ಮಾಡಿಸಿಕೊಂಡು ಬರಲು ಸಂಕಲ್ಪಿಸಿ ಕೃ- ವಿಜಯನಗರ
ಸಾಮ್ರಾಜ್ಯದ ಅಳಿವಿನಿಂದಾಗಿ ಉತ್ಸವ ತಿರುಮೇನಿ
15 ಬೆರಳುದ್ದವಿದ್ದು ಉಳಿದ ಭಾಗ ಮಣ್ಣಿನಲ್ಲಿ ಹೂತು
ಹೋಗಿದ್ದು ಅದನ್ನು ಹೊರತೆಗೆದು ಪೂಜೆ ಮಾಡಿಸಿಕೊಂಡು
ಬರಲು ಅಳಗಿಯಸಿಂಗರ್ ಅವರು ಸಂಕಲ್ಪಿಸಿದ್ದರು
ಅದರಂತೆ ಉತ್ಸವ ತಿರುಮೇನಿಯ

ಇದನ್ನೆ ಅವರ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಅಳವಡಿಸಿಕೊಂಡಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.

ಸಾಧ್ಯವಾಗಿಲ್ಲ. ಆದುದರಿಂದ (1) ಸಂಸ್ಕೃತಿಯ ಅಧ್ಯಯನ
ಆಯಿತು. ಈ ಶತಮಾನದ ಪ್ರಾರಂಭದಲ್ಲಿ ಕೆಲವು ಪಾಶ್ಚಾತ್ಯ ವಿದ್ವಾಂಸರಿಂದ
ಸಂಸ್ಕೃತಿಯ ಅಧ್ಯಯನ ಪ್ರಾರಂಭವಾಯಿತು. ಆದರೆ ಅದು ಸಮಗ್ರವಾಗಿ ಸಾಧ್ಯವಾಗಲಿಲ್ಲ.
1881 ರಲ್ಲಿ ಎಡ್ವರ್ಡ್ ಟೈಲರ್ (E.B. Tylor) ಎಂಬ ವಿದ್ವಾಂಸನು ಮೊದಲ ಬಾರಿಗೆ
ಸಂಸ್ಕೃತಿಯ ಅಧ್ಯಯನಕ್ಕೆ ಒಂದು ಸ್ಪಷ್ಟ ರೂಪವನ್ನು ಕೊಟ್ಟನು. ಅವನ ಪ್ರಕಾರ
ಸಂಸ್ಕೃತಿಯು ಜ್ಞಾನ, ನಂಬಿಕೆ, ಕಲೆ, ನೀತಿ, ಕಾನೂನು, ಪದ್ಧತಿ ಮತ್ತು ಮನುಷ್ಯನು
ಸಮಾಜದ ಸದಸ್ಯನಾಗಿ ಪಡೆದುಕೊಂಡಿರುವ ಇತರ ಸಾಮರ್ಥ್ಯಗಳು ಮತ್ತು ಅಭ್ಯಾಸಗಳ
ಸಂಕೀರ್ಣವಾಗಿದೆ. ಸಂಸ್ಕೃತಿಯ ಅಧ್ಯಯನವು ಮಾನವನ ಸಮಗ್ರ ಜೀವನದ ಅಧ್ಯಯನವಾಗಿದೆ.
ಮಾನವನ ಸಮಗ್ರ ಜೀವನದ ಅಧ್ಯಯನವು ಅವನ ಸಮಾಜದ ಅಧ್ಯಯನವಾಗಿದೆ.
ಸಮಾಜದ ಅಧ್ಯಯನವು ಅವನ ಸಂಸ್ಕೃತಿಯ ಅಧ್ಯಯನವಾಗಿದೆ. ಸಂಸ್ಕೃತಿಯ ಅಧ್ಯಯನವು
ಮಾನವನ ಸಮಗ್ರ ಜೀವನದ ಅಧ್ಯಯನವಾಗಿದೆ. ಸಂಸ್ಕೃತಿಯ ಅಧ್ಯಯನವು ಮಾನವನ
ಸಮಾಜದ ಅಧ್ಯಯನವಾಗಿದೆ. ಸಂಸ್ಕೃತಿಯ ಅಧ್ಯಯನವು ಮಾನವನ ಸಮಗ್ರ ಜೀವನದ
ಅಧ್ಯಯನವಾಗಿದೆ. ಸಂಸ್ಕೃತಿಯ ಅಧ್ಯಯನವು ಮಾನವನ ಸಮಾಜದ ಅಧ್ಯಯನವಾಗಿದೆ.
ಸಂಸ್ಕೃತಿಯ ಅಧ್ಯಯನವು ಮಾನವನ ಸಮಗ್ರ ಜೀವನದ ಅಧ್ಯಯನವಾಗಿದೆ.

[illegible]
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[illegible]
[illegible]
(1) [illegible]
[illegible] 1902 [illegible] 5777 [illegible]
(2) [illegible]
[illegible] 1902 [illegible] 12 [illegible]
[illegible]
[illegible]
[illegible]

M. Lakshminarasimhaiah [illegible]

12/5/1904

5776

Harbour, 10th October 1902.

[illegible] intimated
[illegible] his retinue
[illegible] Police [illegible] Civil officials and the Revenue
Authorities [illegible] facility of
passage [illegible]
[illegible]
[illegible]
[illegible]

Sd/ G. D. Pawar

[illegible] service register

No 5777 of 1902.

16th October 190

Copy forwarded for information to Krishnarao Shankarrao Mangsooli, agent to the Shringeri Math with reference to his vernacular Jawab No 24/1902 dated the 10th Instant.

D.G.Gurud.
Collector.

Enclosure

To

The Dy Commissioner

Chitaldrug District

Dated 20th May 1904.

Sir,

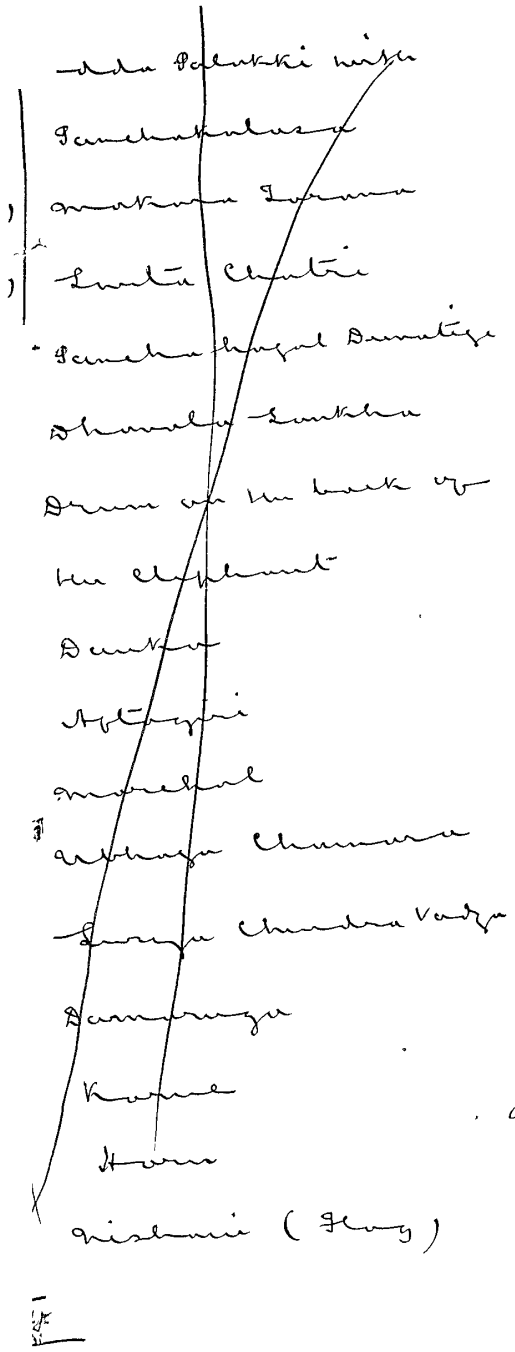
I am directed to acknowledge receipt of your letter no 498 dated 29th March 1904, regarding the use of Arabic Salutes and other insignias by the Swamigalavaru of the Kudli-Sringeri matt.

In your letter it is observed that you have given instructions to all the Amildars in your District not to allow the Swamigalavaru

the

the case of Ardhapalukha
(cross Kalimapin) the inspectors
pending final orders of
Govt. on the subject. In this
connection I am to point out
that the question now pending
before Government and the
one that was disposed
decided in 1884 relate
to the case of "Ardha Pakshi"
by the Kudli matt and
they not to any other inspectors.
~~it will take some time for~~
~~the Government to pass final~~
~~orders on this subject.~~

2. But the Agent of
the matt and one Lakshmi
narayana, Shanbhag, have
presented a petition to Govt;
complaining that you
have issued orders to
all the Amildars directing
them



Hum and to allow any
of the 15 ~~marginally~~ related
Insignias and that the
Swamigalwaru is hereby
put to great inconvenience
and being able to travel
at all - If the allegation
be true, I am to request
that you will be so good
as to issue instructions
& to the Auditors to
allow the Swamigalwaru
going in procession with
such of the ~~ceremonial~~ Insignias
~~all the above~~ a, are ~~merely~~ objects of Art and Utility
are in strict accordance
with usage, other than
"Adda Palukki" (cross
Palanquin). The petition
referred to above,
on the subject, dated
12th Instant, is herewith
forwarded for your
information

and outgoing [illegible]

I together with a memorandum as to the action taken in this direction.

I have the

Offg

Offg Asst Secretary

18/5/04

No. 3577 dt 20.5.04.

ಸಂಖ್ಯೆ ಆಪ್ತ 2794 ಸಿಸೆಇ 2021 ಬೆಂ ದಿ

ಸೇವೆಯಲ್ಲಿ —

ಸಂ- ಸರ್ಕಾರದ ಸೂಚನೆಯಂತೆ ಈ ಕೆಳಕಂಡ ಅಧಿಕಾರಿಗಳನ್ನು ಇಲಾಖೆಯ ಆಂತರಿಕ ಆಡಳಿತದ ದೃಷ್ಟಿಯಿಂದ ಕೆಳಕಂಡಂತೆ ವರ್ಗಾವಣೆ ಮಾಡಿ ಆದೇಶಿಸಿದೆ.

ಕ್ರ.ಸಂ. ಅಧಿಕಾರಿಯ ಹೆಸರು ಹುದ್ದೆ ಪ್ರಸ್ತುತ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿರುವ ಸ್ಥಳ ವರ್ಗಾವಣೆಯಾಗಿರುವ ಸ್ಥಳ

ಈ ಆದೇಶವು ತಕ್ಷಣದಿಂದ ಜಾರಿಗೆ ಬರುವಂತೆ ಸರ್ಕಾರದ ಆದೇಶದಂತೆ ಹೊರಡಿಸಿದೆ.

ಸಹಿ/-
(ಅಭಿಲಾಷ ಅಮಿತ್ ಸಿಂಗ್)
ಕಾರ್ಯದರ್ಶಿ, ಇ&ಸಿ ಇಲಾಖೆ

ಸಂ.

ಸಹಿ —

ಸೇವೆಯಲ್ಲಿ —

2903.
MUZRAI SECRETARIAT.

I

II

III

5

IV

ಸಂಪಿಗೆ ಗ್ರಾಮದ ಇತಿಹಾಸ

ಈ ಸೀಮೆಯ ಪ್ರಾಚೀನ ಇತಿಹಾಸವನ್ನು ಕುರಿತು ಸಂಶೋಧನೆ ಮಾಡಿದ ಶ್ರೀ ಎಂ. ಎಸ್. ಪುಟ್ಟಣ್ಣಯ್ಯ ಅವರು ಸಂಪಿಗೆ ಗ್ರಾಮದ ಇತಿಹಾಸವನ್ನು ಕುರಿತು ಒಂದು ಪುಸ್ತಕವನ್ನು ಬರೆದಿದ್ದಾರೆ. ಅದರಲ್ಲಿ ಅವರು ಸಂಪಿಗೆ ಗ್ರಾಮದ ಇತಿಹಾಸವನ್ನು ಕುರಿತು ಹೇಳಿರುವ ಕೆಲವು ಮುಖ್ಯ ಅಂಶಗಳನ್ನು ಇಲ್ಲಿ ಕೊಡಲಾಗಿದೆ.

ಸಂಪಿಗೆ ಗ್ರಾಮವು ಕ್ರಿ.ಶ. 1811 ನೆಯ ಇಸವಿಯಲ್ಲಿ ಸ್ಥಾಪಿತವಾಯಿತು. ಈ ಗ್ರಾಮವನ್ನು ಸ್ಥಾಪಿಸಿದವರು ಮೈಸೂರು ಅರಸರ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಸಾಮಂತರಾಗಿದ್ದ ಸಂಪಿಗೆ ಪಾಳೆಯಗಾರರು. ಈ ಪಾಳೆಯಗಾರರ ಮನೆತನದ ಮೂಲ ಪುರುಷನ ಹೆಸರು ಚಿಕ್ಕಣ್ಣ ಗೌಡ. ಇವನು ಮೈಸೂರು ಅರಸರಿಂದ ಸಂಪಿಗೆ ಸೀಮೆಯ ಆಡಳಿತವನ್ನು ಪಡೆದು ಸಂಪಿಗೆ ಪಾಳೆಯಗಾರನಾದನು. ಇವನ ಕಾಲದಲ್ಲಿ ಸಂಪಿಗೆ ಸೀಮೆಯು ಸುಮಾರು ಇಪ್ಪತ್ತು ಹಳ್ಳಿಗಳನ್ನು ಒಳಗೊಂಡಿತ್ತು.

ಚಿಕ್ಕಣ್ಣ ಗೌಡನ ನಂತರ ಅವನ ಮಗ ದೊಡ್ಡಣ್ಣ ಗೌಡ ಪಾಳೆಯಗಾರನಾದನು. ಇವನು ಸಂಪಿಗೆ ಕೋಟೆಯನ್ನು ಕಟ್ಟಿಸಿದನು. ಈ ಕೋಟೆಯು ಸಂಪಿಗೆ ಗ್ರಾಮದ ಪೂರ್ವ ಭಾಗದಲ್ಲಿ ಒಂದು ಎತ್ತರವಾದ ಗುಡ್ಡದ ಮೇಲಿದೆ. ಕೋಟೆಯ ಸುತ್ತಲೂ ಆಳವಾದ ಕಂದಕವಿದೆ. ಕೋಟೆಯ ಒಳಗೆ ಪಾಳೆಯಗಾರರ ಅರಮನೆ, ಸೈನಿಕರ ಬ್ಯಾರಕ್‌ಗಳು ಮತ್ತು ಆಯುಧಾಗಾರವಿತ್ತು.

ದೊಡ್ಡಣ್ಣ ಗೌಡನ ಮಗ ಮಲ್ಲಣ್ಣ ಗೌಡ ಪಾಳೆಯಗಾರನಾಗಿದ್ದಾಗ ಸಂಪಿಗೆ ಸೀಮೆಯು ಅತ್ಯಂತ ಸಮೃದ್ಧವಾಗಿತ್ತು. ಇವನು ಸೀಮೆಯಲ್ಲಿ ಅನೇಕ ಕೆರೆಗಳನ್ನು ಕಟ್ಟಿಸಿದನು. ಇವನ ಕಾಲದಲ್ಲಿ ಸೀಮೆಯ ಆದಾಯವು ವರ್ಷಕ್ಕೆ ಸುಮಾರು ಒಂದು ಲಕ್ಷ ವರಹಗಳಷ್ಟಿತ್ತು. ಇವನು ಸೈನ್ಯದಲ್ಲಿ ಸುಮಾರು ಐನೂರು ಕುದುರೆ ಸವಾರರು ಮತ್ತು ಎರಡು ಸಾವಿರ ಕಾಲಾಳುಗಳನ್ನು ಇಟ್ಟುಕೊಂಡಿದ್ದನು.

ಮಲ್ಲಣ್ಣ ಗೌಡನ ನಂತರ ಅವನ ಮಗ ಚಿಕ್ಕಣ್ಣ ಗೌಡ ಪಾಳೆಯಗಾರನಾದನು. ಇವನ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು ಅರಸರಿಗೂ ಸಂಪಿಗೆ ಪಾಳೆಯಗಾರರಿಗೂ ಸಂಬಂಧ ಹದಗೆಟ್ಟಿತು. ಇವನು ಮೈಸೂರು ಅರಸರಿಗೆ ಕಪ್ಪ ಕೊಡುವುದನ್ನು ನಿಲ್ಲಿಸಿದನು. ಆಗ ಮೈಸೂರು ಅರಸರು ಸಂಪಿಗೆ ಸೀಮೆಯ ಮೇಲೆ ಆಕ್ರಮಣ ಮಾಡಿದರು. ಈ ಯುದ್ಧದಲ್ಲಿ ಚಿಕ್ಕಣ್ಣ ಗೌಡ ಸೋತು ಸಂಪಿಗೆ ಕೋಟೆಯನ್ನು ಬಿಟ್ಟು ಓಡಿಹೋದನು. ಮೈಸೂರು ಅರಸರು ಸಂಪಿಗೆ ಕೋಟೆಯನ್ನು ವಶಪಡಿಸಿಕೊಂಡರು.

ಚಿಕ್ಕಣ್ಣ ಗೌಡನ ನಂತರ ಅವನ ಮಗ ಪುಟ್ಟಣ್ಣ ಗೌಡ ಪಾಳೆಯಗಾರನಾದನು. ಇವನು ಮೈಸೂರು ಅರಸರಿಗೆ ಕಪ್ಪ ಕೊಡುವುದನ್ನು ಮುಂದುವರಿಸಿದನು. ಇವನ ಕಾಲದಲ್ಲಿ ಸಂಪಿಗೆ ಸೀಮೆಯು ಮತ್ತೆ ಸಮೃದ್ಧವಾಯಿತು. ಇವನು ಸೀಮೆಯಲ್ಲಿ ಅನೇಕ ದೇವಾಲಯಗಳನ್ನು ಕಟ್ಟಿಸಿದನು. ಇವನು ಕ್ರಿ.ಶ. 1845 ನೆಯ ಇಸವಿಯಲ್ಲಿ ನಿಧನನಾದನು.

ಸಂಖ್ಯೆ

ಸಹಾಯಕ ಕಮಿಷನರ್ ಅವರ ಕಛೇರಿ

ಚಿಕ್ಕಮಗಳೂರು ದಿನಾಂಕ 15-5-1904

ಸಹಾಯಕ ಕಮಿಷನರ್ ಅವರ ಆಜ್ಞೆಯಂತೆ

ಸಹಾಯಕ ಕಮಿಷನರ್ ಅವರ ಕಛೇರಿಯ ಸಿಬ್ಬಂದಿಗೆ ಸೂಚನೆಗಳು

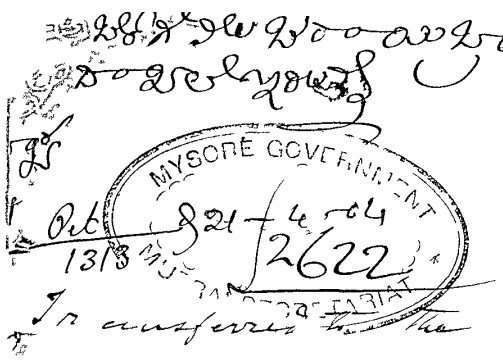
ಸಹಾಯಕ ಕಮಿಷನರ್ ಅವರ ಕಛೇರಿಯ ಸಿಬ್ಬಂದಿಯವರು ಕಛೇರಿಯ ಕೆಲಸಗಳನ್ನು ಶ್ರದ್ಧೆಯಿಂದ ಮಾಡಬೇಕು. ಕಛೇರಿಯ ಸಮಯದಲ್ಲಿ ಯಾರೂ ಹೊರಗೆ ಹೋಗಬಾರದು. ಕಛೇರಿಯ ಸಮಯ ಬೆಳಿಗ್ಗೆ 10 ಗಂಟೆಯಿಂದ ಸಂಜೆ 5 ಗಂಟೆಯವರೆಗೆ. ಊಟದ ಸಮಯ ಮಧ್ಯಾಹ್ನ 1 ಗಂಟೆಯಿಂದ 2 ಗಂಟೆಯವರೆಗೆ. ಈ ಸಮಯದಲ್ಲಿ ಕಛೇರಿಯ ಬಾಗಿಲು ಮುಚ್ಚಿರಬೇಕು.

ಯಾವುದೇ ಕಾಗದಪತ್ರಗಳನ್ನು ಸಹಾಯಕ ಕಮಿಷನರ್ ಅವರ ಅನುಮತಿಯಿಲ್ಲದೆ ಕಛೇರಿಯಿಂದ ಹೊರಗೆ ತೆಗೆದುಕೊಂಡು ಹೋಗಬಾರದು. ಕಾಗದಪತ್ರಗಳನ್ನು ಕಳೆದುಕೊಂಡರೆ ಅಥವಾ ಹಾಳುಮಾಡಿದರೆ ಸಂಬಂಧಪಟ್ಟವರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಲಾಗುವುದು.

ಕಛೇರಿಯ ಸಿಬ್ಬಂದಿಯವರು ಸಾರ್ವಜನಿಕರೊಂದಿಗೆ ಸೌಜನ್ಯದಿಂದ ವರ್ತಿಸಬೇಕು. ಯಾವುದೇ ಕಾರಣಕ್ಕೂ ಲಂಚ ತೆಗೆದುಕೊಳ್ಳಬಾರದು. ಲಂಚ ತೆಗೆದುಕೊಂಡರೆ ಕಠಿಣ ಶಿಕ್ಷೆ ವಿಧಿಸಲಾಗುವುದು.

ಸಹಾಯಕ ಕಮಿಷನರ್ ಅವರ ಅನುಪಸ್ಥಿತಿಯಲ್ಲಿ ಹಿರಿಯ ಗುಮಾಸ್ತರು ಕಛೇರಿಯ ಕೆಲಸಗಳನ್ನು ನೋಡಿಕೊಳ್ಳಬೇಕು. ಅವರ ಆದೇಶಗಳನ್ನು ಎಲ್ಲರೂ ಪಾಲಿಸಬೇಕು.

ಈ ಸೂಚನೆಗಳನ್ನು ಉಲ್ಲಂಘಿಸಿದವರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಲಾಗುವುದು.



No. 2292

Name of Petitioner: Subba Bettada and Lakshmanarao Appa, agent and committee members

Village: Kudli Sangam, Inam

Taluk: Shimoga

District:

Date of Arzi: 6/4/04

Date of Receipt: 7/4/04

Date of Disposal:

No. of Enclosure:

ABSTRACT

State that after the receipt of Government order No 2371/4-499 71 of 20/6/1895 declining to grant to the Swamy of the Land inam, permission to use certain mukhma ee Adalat property (ಸ್ವಂತ ದೇವರ ಸ್ವತ್ತು) known and other reasons granted by H.H. the late Krishnaraja Wadeyar Bahadur in the matter were produced by the Inspector General on the 10/4/1895 as per late Devan's order but the matter is not yet disposed of and that the Superintendent of

In reference to the Secretary to the Government My note in the Inspector General's department for perusal

By order

4/4

for Secretary

and

21/4/04

To be placed in the connected file

9/4/04

ಮೈಸೂರು ಶ್ರೀಮನ್ ಮಹಾರಾಜ ರಾಜಾಸಾಹೇಬ್ ಬಹದ್ದೂರವರ
ದಿವಾನ್‌ಸಾಹೇಬರವರ ಸನ್ನಿಧಾನಕ್ಕೆ.

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಶಿವಮೊಗ್ಗಾ ತಾಲ್ಲೂಕು ಕೂಡ್ಲಿಯೆಲ್ಲಿರುವ ಶ್ರೀ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಮಠದ ಏಜಂಟ್ ಮತ್ತು ಸದರೀ ಮಠದ ಚಿತ್ರದುರ್ಗದ ಕಮಿಟಿ ಮೆಂಬರು ಸಹ ವಿಜ್ಞಾಪನೆ ಮಾಡಿಕೊಳ್ಳುವದೇನಂದರೆ :—

Mysore Government
Geological Department
Patent Deed No.
Reg'd No 2292 R
Date 7—4—1904

(೧) ಈ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಮಠದ ಸ್ವಾಮಿಗಳವರಿಗೆ ಈ ಕೆಳಗೆ ನಮೂದಿಸಿರುವ ಬಿರುದುಗಳು ಬಹುಕಾಲದಿಂದ ಇರುತ್ತವೆ. ಇವುಗಳನ್ನು ಈ ಮಠದ ಸ್ವಾಮಿಗಳವರು ಮಾಮೂಲಿನಂತೆ ಇವರು ಸಂಚಾರ ಮಾಡತಕ್ಕ ಕಾಲಗಳಲ್ಲಿ ಉಪಯೋಗಿಸುತ್ತಾ ಇರುತ್ತಾರೆ.

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೧. ಪಂಚಕಲಕ ಸಮೇತವಾದ ಅಷ್ಟಪಾಲಕಿ.	೯. ಮೋಚ್ಕಾಲು.
೨. ಮಕರತೋರಣ.	೧೦. ಉಭಯಚಾಮರ.
೩. ಸ್ವೇತಚ್ಛತ್ರಿ.	೧೧. ಸೂರ್ಯಚಂದ್ರವಾದ್ಯ.
೪. ಪಂಚಹಗಲುದೀವಟಿಗೆ.	೧೨. ಡನುರುಗ.
೫. ಧವಳಕಂಬು.	೧೩. ಕರ್ನೆ.
೬. ಆನೇಮೇಲೆ ನಗಾರಿ.	೧೪. ಚಿನ್ನಗಾಳೆ.
೭. ಡಂಕ.	೧೫. ನಿಶಾನಿ (ಬಾವುಟಗಳು).
೮. ಅಷ್ಟೋತ್ತಾಗಿರಿ.	

(೨) ಈ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಸ್ವಾಮಿಗಳವರು ಮಾಮೂಲು ಪ್ರಕಾರ ಮೇಲ್ಕಂಡ ಬಿರುದುಗಳನಿಶಿ ಸಂಚಾರ ಹೊರಡುವದಕ್ಕಾಗಿ ರಹದಾರಿ ಕೊಡಿಸಬೇಕೆಂತ ಸ್ಟ ೧೮೮೪ನೇ ಇಸವಿಯಲ್ಲಿ ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಕಪ್ಪೈಟಿ ಕಮಿಷ್ನರ ಸಾಹೇಬರವರನ್ನು ಕೇಳಿಕೊಂಡದ್ದಕ್ಕೆ ಅವರು ಈ ವಿಷಯವನ್ನು ಗೌರ್ನಮೆಂಟಿಗೆ ಬರೆಸಿರುವಲ್ಲಿ ಲೇಟ್ ದಿವಾನ್‌ಸಾಹೇಬ್ ಸರ್. ಕೆ. ಶೇಷಾದ್ರಿ ಐಯ್ಯರ್‌ಯವರು ಮಾಡಿರುವ ಸ್ಟ ೧೮೮೪ನೇ ಇಸವಿ ಸೆಪ್ಟೆಂಬರು ೧೫ನೇ ತಾರೀಖಿನ ೩೬೩೩—೧೯೭೦ನೇ ನಂಬರು ಆರ್ಡರಿನಲ್ಲಿ ಈ ಮಠಕ್ಕೆ ಈ ಬಿರುದುಗಳು ಇರುತ್ತೆಂಬ ವಿಷಯದಲ್ಲಿ ಇರುವ ಯಾವ ಸನ್ನದು ವಗ್ಗೈರೆ ದಾಖ್ಲೆಗಳು ಬಂದಿಲ್ಲವಾದ್ದರಿಂದ ಈ ಮಠದವರು ಅಷ್ಟ ಪಾಲಕಿ ವಗ್ಗೈರೆ ಬಿರುದುಗಳನ್ನು ಉಪಯೋಗಿಸುವ ವಿಷಯದಲ್ಲಿ ಅಪ್ಪಣೆ ಕೊಡುವದಕ್ಕೆ ಆಗುವದಿಲ್ಲವೆಂತ ನಮೂದಾಗಿರುತ್ತೆ. ಮೇಲಿನ ಆರ್ಡರು ಆದನಂತರ ಈ ಮಠದವರು ರೆನಿಡೆಂಟರಿಗೆ ಬರೆದುಕೊಂಡದ್ದರಮೇಲೆ ಪ್ರಸಹ ಲೇಟ್ ದಿವಾನ್‌ಸಾಹೇಬರವರಲ್ಲಿ ಬಂದದ್ದಕ್ಕೆ ಈ ವಿಷಯದಲ್ಲಿ ಪೂರ್ವದಲ್ಲಿ ಆಗಿರುವ ಆರ್ಡರನ್ನು ಬದಲಾಯಿಸುವದಿಲ್ಲವೆಂತ (೨೦—೬—೧೮೯೫) ನೇ ಮುಕ್ಕಮಿನ (೨೩೭೧೪—೯೬೯೫) ನಂಬರು ಒಳಗೇ ಆರ್ಡರು ಮಾಡಿರುತ್ತಾರೆ. ಈ ಆರ್ಡರುಗಳು ಈ ಮಠಕ್ಕೆ ಈ ಬಿರುದುಗಳ ವಿಷಯದಲ್ಲಿ ಇರತಕ್ಕ ಸನ್ನದು ಪತ್ರಗಳನ್ನೆಲ್ಲಾ ಹಾಜರು ಪಡಿಸಿಕ್ಕೊಂಡು ವರಾಂಬರಿಸಿ ಮಾಡಿದ್ದಾಗಿರುವದಿಲ್ಲ.

(೩) ಈ ಆರ್ಡರಿನ ಮೇಲೆ ಈ ಮಠದ ಏಜಂಟ್ ಸುಬ್ಬಾಭಟ್ಟರು ೧೮೯೭ನೇ ಇಸವಿಯಲ್ಲಿ ಉತ್ತರ ಸೀಕದ ಸಂಚಾರದಲ್ಲಿದ್ದ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರಲ್ಲಿ ಈ ಸಂಗತಿ ತಿಳಿಸಿ ಅವರಲ್ಲಿ ಇದ್ದ ಈ ಸಂಬಂಧವಾದ ಸನ್ನದುಗಳು ವಗ್ಗೈರೆ ದಾಖ್ಲೆಗಳನ್ನ ತೆಗದುಕ್ಕೊಂಡು ಬಂದು ಲೇಟ್ ದಿವಾನ್‌ಸಾಹೇಬರವರಲ್ಲಿ ಹಾಜರ್ಮಾಡಿ ಇವುಗಳನ್ನು ವರಾಂಬರಿಸಿ ರಹದಾರಿ ಕೊಡಿಸಬೇಕೆಂತ ಅರ್ಜಿ ಮೂಲಕ ಅರಿಕೆ ಮಾಡಿಕೊಂಡದ್ದಕ್ಕೆ ಆ ಬಾಬತು ದಾಖ್ಲೆಗಳನ್ನೆಲ್ಲಾ ಮುಜರಾಯಿ ಸೆಕ್ರಟರಿಯವರಲ್ಲಿ ಹಾಜರ್ಮಾಡಬೇಕೆಂತಲೂ ಅವುಗಳನ್ನೆಲ್ಲಾ ನೋಡಿ ಇತ್ಯರ್ಥಮಾಡುವದಾಗಿ ಲೇಟ್ ದಿವಾನ್‌ಸಾಹೇಬರವರು ಅಪ್ಪಣೆ ಕೊಡಿಸಿದ ಪ್ರಕಾರ ಸ್ಟ ೧೮೯೭ನೇ ಇಸವಿ ನವಂಬರು ೧೦ನೇ ತಾರೀಖಿನಲ್ಲಿ ಭೇರಿಸ್ತುನಿಶಿ ಸನ್ನದುಗಳು ವಗ್ಗೈರೆ ರಿಕಾರ್ಡುಗಳನ್ನು ಮುಜರಾಯಿ ಸೆಕ್ರಟರಿಯವರಲ್ಲಿ ಹಾಜರ್ಮಾಡಿರುತ್ತಾರೆ. ಆ ಲಾಗಾಯ್ತು ತಹಲೀವರಿಗೂ ಈ ವಿಷಯವನ್ನು ಇತ್ಯರ್ಥವಾಗದೆ ಇರುತ್ತೆ.

(೪) ಸನ್ ೧೮೯೮ನೇ ಇಸವಿ ಲಾಗಾಯಿತು ಈ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಮಠದ ಸ್ವಾಮಿಗಳವರು ಉತ್ತರ ದೇಶದಲ್ಲಿ ಮೇಲ್ಕಂಡ ಬಿರದುಗಳ ಸಮೇತ ಸಂಚಾರದಲ್ಲಿದ್ದವರು ಹಾಲಿ ಮೈಸೂರು ದೇಶಕ್ಕೆ ಬಂದು ಮತಸಂಬಂಧವಾದ ಆಚಾರ ವಿಚಾರ ಮಾಡಲು ಹಾಲಿ ಚಿತ್ರದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟಿನಲ್ಲಿ ಸಂಚಾರ ಮಾಡುತ್ತಾ ಇದ್ದಾರೆ. ಇವರ ಸಂಚಾರಕ್ಕಾಗಿ ಚಿತ್ರದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟ ಡೆಪ್ಯುಟಿಕಮಿಷನರವರನ್ನು ಮೊದಲು ರಹದಾರಿ ಕೊಡಿಸಬೇಕೆಂತ ಕೇಳಿದ್ದಕ್ಕೆ ಮಾಮೂಲು ಪದ್ಧತಿಪ್ರಕಾರ ಸಂಚಾರ ಮಾಡಬಹುದೆಂತ ಅಪ್ಪಣೆ ಮಾಡಿದರು. ಪೂರ್ವದಲ್ಲಿ ಈ ಮಠದ ಸ್ವಾಮಿಗಳವರು ಈ ಡಿಸ್ಟ್ರಿಕ್ಟಿನಲ್ಲಿ ಸಂಚಾರಮಾಡಿದ ಕಾಲಗಳಲ್ಲಿ ಮೇಲ್ಕಂಡ ಬಿರದುಗಳಸಹಿ ಸಂಚಾರಮಾಡಿದ ಮಾಮೂಲು ಇರುವದ್ದರಿಂದ ಆಪ್ರಕಾರ ಸಂಚಾರಮಾಡುವದರಲ್ಲಿ ಈ ಮಠಕ್ಕೆ ವಿರೋಧಿಗಳಾದ ಜನರು ಮೇಲಿನ ದಿವಾನ್‌ಸಾಹೇಬರವರ ಆರ್ಡರಿನ ಬಲದಮೇಲೆ ತಡೆಮಾಡಿ ಅವಮಾನಮಾಡಿಯಾರೆಂಬ ಭಯದಿಂದ ಈ ಬಿರದುಗಳ ವಿಷಯದಲ್ಲಿ ಇರತಕ್ಕ ದಾಖಲೆಗಳು ಮೊದಲು ಗೌರ್ನಮೆಂಟ್ ಮುಜರೈ ಸೆಕ್ರೆಟರಿಯವರಲ್ಲಿ ಹಾಜರಾಗಿರುವದ್ದರಿಂದ ಅವುಗಳ ಕಾಪಿ ಇರತಕ್ಕ ಪ್ರೆಂಟ್ ಬುಕ್ಕು ಒಂದು ಮತ್ತು ಲೇಟ್ ಮಹಾರಾಜರಾಜ ಕೃಷ್ಣರಾಜವಡೆಯರ್ ಬಹದ್ದೂರವರು ಕೊಟ್ಟಿರತಕ್ಕ ಪ್ರಮೋದೂತಸಂವತ್ಸರದ ಮಾಘಶುದ್ಧ ೯ಗೆ ಸರಿಯಾದ ೧೮೧೧ನೇ ಇಸವಿ ಫಿಬ್ರವರಿ ೯ನೇ ತಾರೀಖಿನ ಹಿಂದ್ವಿ ರಹದಾರಿ ನಕಲು ಒಂದು ಇದನ್ನು ಸನ್ ೧೮೯೭ನೇ ಇಸವಿಯಲ್ಲಿ ಮುಜರಾಯಿ ಸೆಕ್ರೆಟರಿಯವರಲ್ಲಿ ಹಾಜರ್‌ಮಾಡಿದ ಕಾಗದಗಳಜೊತೆಯಲ್ಲಿ ಹಾಜರ್‌ಮಾಡಲು ಸ್ವಾಮಿಗಳವರು ಉತ್ತರ ದೇಶಸಂಚಾರದಲ್ಲಿ ಇದ್ದಕಾರಣವೂ ಈ ನಕಲು ಕೂಡ್ಲಿಯಲ್ಲಿ ಮಠದಲ್ಲಿ ಇದ್ದದ್ದರಿಂದಲೂ ಅವಕಾಶವಿಲ್ಲದೇ ಹೋಗಿದ್ದಕಾರಣ ಹಾಲಿ ಚಿತ್ರದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟ ಡೆಪ್ಯುಟಿಕಮಿಷನರವರಲ್ಲಿ ಹಾಜರ್‌ಮಾಡಿರುತ್ತೆ. ಈ ನನ್ನದಿನ ನಕಲನ್ನು ಹುಜೂರಲ್ಲಿ ೧೮೪೦ನೇ ಇಸವಿಯಲ್ಲಿ ಪಡೆದ್ದಾಗಿಯೂ ಇದನ್ನು ೧೮೬೪ನೇ ನವಂಬರು ೧೪ರಲ್ಲಿ ಅಷ್ಟಗ್ರಾಮ ಡಿವಿಜನ್ ಸೂಪರಿಂಟೆಂಡೆಂಟರವರಲ್ಲಿಯೂ ಮತ್ತು ೨೬-೭-೬೯ರಲ್ಲಿ ಲೇಟ್‌ದಿವಾನ್ ಮೆಸ್ಟರ್ ರಂಗಾಚಾರ್ಲುಯವರು ಕಂಟ್ರೋಲರ್ ಆಗಿದ್ದಾಗ ಹಾಜರ್‌ಮಾಡಿದ್ದು ವಾಪಸು ಪಡೆದ್ದಾಗಿ ತಿಳಿಯಬರುತ್ತೆ. ಇವುಗಳನ್ನು ಪರಾಂಬರಿಸಿ ಬಿರದುಗಳ ತಪ್ಸೀಲುಸಹಿ ಸಂಚಾರಮಾಡತಕ್ಕ ಬಗ್ಗೆ ರಹದಾರಿ ಕೊಡಿಸಬೇಕೆಂತ ಕೇಳಿಕೊಂಡದ್ದಕ್ಕೆ ತಾವು ರಹದಾರಿ ಕೊಡುವದಕ್ಕೆ ಆಗುವದಿಲ್ಲವೆಂತಲೂ ಈ ನಿಷ್ಕರ್ಷೆ [illegible] ಪ್ರತಪಡಿಸುವದಾಗಿಯೂ ಅಲ್ಲಿ ಇತ್ಯರ್ಥವಾಗುವವರೆ[illegible] ದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟ ಡೆಪ್ಯುಟಿಕಮಿಷನರ್ ಸಾಹೇ[illegible] ಶುತಪಡಿಸುವದೇನಂದರೆ :—

(೫) ಈ ಮೇಲೆ ಕಂಡ ಬಿರದುಗಳು ಶ್ರೀ [illegible]ಗೇರಿಮಠದ ಸ್ವಾಮಿಗಳು ತಮಗೆ ಸಲ್ಲತಕ್ಕದ್ದೆಂತಲೂ ಈ ಶ್ರೀ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿಮಠದ ಸ್ವಾಮಿಗಳವರಿಗೆ [illegible] ಸಲ್ಲತಕ್ಕದ್ದಲ್ಲವೆಂತಲೂ ಸಹ ನಗರದ ಮುನ್ಸೀಫರವರ ಕೋರ್ಟಿನಲ್ಲಿ ವಿಚಾರ ನಡದು ಶ್ರೀ ಶೃಂಗೇರಿ[illegible] ಫೈಸಲಾದ್ದರ ಮೇಲೆ ಈ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಸ್ವಾಮಿಗಳವರು ಹುಜೂರು ಸದರ್ ಅದಾಲತ್ತಿನಲ್ಲಿ ಅಪೀಲು ಮಾಡಿದ್ದಕ್ಕೆ ೧೮೪೭ನೇ ಇಸವಿ ಅಪೀಲು ೨೦ನೇ ನಂಬರಿನ[illegible] ಕೆಳಕೋರ್ಟಿನ [illegible] ರದ್ದುಮಾಡಿ ಈ ಬಿರದುಗಳು ಈ ಶ್ರೀ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿಮಠಕ್ಕೇನೆ ಸಲ್ಲತಕ್ಕದ್ದೆಂತಲೂ ಈ ಮಠವು ಶೃಂಗೇರಿ ಮೂಲಗುರುಗಳ ಪರಂಪರೆಯಾದ್ದೆಂತಲೂ ಇದು ಶೃಂಗೇರಿ ಮಠದ ಕೆಳಗಿನ ಮಠವಲ್ಲವೆಂತಲೂ ಸಹ ಫೈಸಲಾಗಿರುತ್ತೆ. ಈ ಜಡ್ಜಿಮೆಂಟಿನಲ್ಲಿ ಈ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಸ್ವಾಮಿಗಳವರನ್ನು ಲೇಟ್ ಮಹಾರಾಜರಾಜ ಕೃಷ್ಣರಾಜವಡೆಯರ್ ಬಹದ್ದೂರವರು ಸದರೀ ಬಿರದುಗಳಸಹಿ ಮೈಸೂರಿಗೆ ಬರಮಾಡಿಕೊಂಡು ಇದ್ದರೆಂಬ ಅಂಶವು ಇವರು ಮಾಮೂಲಾಗಿ ಈ ಬಿರದುಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತಾ ಇದ್ದರೆಂಬ ಅಂಶವೂ ಸಹ ಸ್ಪಷ್ಟವಾಗಿ ನಮೂದಾಗಿರುವದಲ್ಲದೆ, ಲೇಟ್ ಮಹಾರಾಜರಾಜ ಕೃಷ್ಣರಾಜವಡೆಯರ್ ಬಹದ್ದೂರವರು ಶ್ರೀಮನ್ ದಿವಾನ್ ಪೂರ್ಣಯ್ಯನವರು ಕೊಟ್ಟಿರತಕ್ಕ ನಿರೂಪಗಳು ಮತ್ತು ಅನೇಕ ರಹದಾರಿಗಳು ಕೆಳದಿ ಬಸಪ್ಪನಾಯ್ಕರವರು ಕೊಟ್ಟಿರುವ ನಿರೂಪದ ಅಂಶಗಳು ಸಹ ನಮೂದಾಗಿರುತ್ತೆ.

(೬) ಮೇಲ್ಕಂಡ ಹುಜೂರು ಸದರ್ ಅದಾಲತ್ ಕೋರ್ಟಿನ ಫೈಸಲು ಮೇಲೆ ಶ್ರೀ ಶೃಂಗೇರಿ ಮಠದವರು ಆಗಿನ ಮೈಸೂರು ಶೀಮೆಯ ಕಮಿಷನರವರ ಕೋರ್ಟಿನಲ್ಲಿ ೧೮೪೮ನೇ ಇಸವಿ ಸ್ಪೆಷಲ್ ಅಪೀಲ್ ೧೬ನೇ ನಂಬರಿನಲ್ಲಿ ಅಪ್ಪೀಲ್ ದಾಖಲ್‌ಮಾಡಿದ್ದಕ್ಕೆ ಹುಜೂರು ಸದರ್ ಅದಾಲತ್ ಕೋರ್ಟಿನ ಫೈಸಲನ್ನೇ ಖಾಯಂ ಮಾಡಿ ೧೮೪೯ನೇ ಜೂನ್ ೧ನೇ ತಾರೀಖಿನಲ್ಲಿ ಫೈಸಲ್ ಕೊಟ್ಟಿರುತ್ತಾರೆ. ಇವುಗಳಿಂದ ಈ ಬಿರದುಗಳು ಈ ಶ್ರೀ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಮಠಕ್ಕೆ ಸಲ್ಲತಕ್ಕದ್ದೆಂಬ ಹಕ್ಕು ನ್ಯಾಯವಾದ ಕೋರ್ಟುಗಳಲ್ಲಿ ಇತ್ಯರ್ಥವಾಗಿ ಹಕ್ಕು ಸ್ಥಾಪನೆಯಾದ್ದಾಗಿರುತ್ತೆ.

(೬) ನಗರ ಡಿವೀಜನ್ ಸೂಪರಿಂಟೆಂಡೆಂಟರಾದ ಕೇಪ್ಟನ್ ಅನಸ್ಟಲ್ ಸಾಹೇಬರವರು ೧೪ನೇ ಅಕ್ಟೋಬರ್ ೧೯೦೬ನೇ ತಾರೀಖಿನಲ್ಲಿ ಮೇಲ್ಕಂಡ ಫೈಸಲುಗಳಂತೆ ಜಾರಿಗೆ ತರತಕ್ಕ ಬಗ್ಗೆ ಅಪ್ಪಣೆ ಕೊಡಿಸಿದ ಪ್ರಕಾರ ಜಾರಿಗೆ ಬಂದು ಆ ಲಾಗಾಯಿತು ತಹಲಿನರಿಗೆ ಸದರೀ ಬಿರುದುಗಳನ್ನು ಈ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಸ್ವಾಮಿಗಳವರು ಸಂಚಾರಕಾಲಗಳಲ್ಲಿ ಉಪಯೋಗಿಸುತ್ತಾ ಇರುತ್ತಾರೆ. ಇದಕ್ಕಾಗಿ ಈ ದೇಶದಲ್ಲೂ ಮತ್ತು ಬೊಂಬೈ ಪ್ರಸಿಡೆನ್ಸಿಯಲ್ಲೂ ಪಡೆದು ಇರತಕ್ಕ ಅನೇಕ ರಹದಾರಿಗಳು ಮೊದಲು ಹಾಜರ್ಮಾಡಿರತಕ್ಕ ರಿಕಾರ್ಡು ಸಂಗಡ ಮುಜರಾಯಿ ಸೆಕ್ರಟೆರಿಯವರಲ್ಲಿ ಹಾಜರಾಗಿರುವದಲ್ಲದೆ ಅದರ ಕಾಪಿಯು ಚಿತ್ರದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಡೆಪ್ಯೂಟಿಕಮಿಷನರ್ ಸಾಹೇಬರವರಲ್ಲಿ ಹಾಜರ್ಮಾಡಿರತಕ್ಕ ಪ್ರಿಂಟ್ ಬುಕ್ಕಿನಲ್ಲಿ ನಮೂದಿದೆ.

(೪) ಹಾಲಿ ಶ್ರೀ ಶೃಂಗೇರಿ ಸ್ವಾಮಿಗಳವರು ಮೇಲಿನ ಫೈಸಲುಗಳಿಗೆ ವಿರೋಧವಾಗಿ ಸದರೀ ಬಿರುದುಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತಾ ಇರುವದು ಈ ಸಂಸ್ಥಾನದ ಪ್ರಭುಗಳವರು ಅಂಗೀಕರಿಸಿರುವ ಭಾಗದಲ್ಲಿ ಈ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಮಠದ ಸ್ವಾಮಿಗಳವರು ಆಕ್ಷೇಪಿಸಲು ಕಾರಣವಿರುವದಿಲ್ಲ. ಆದರೆ ಸದರೀ ಬಿರುದುಗಳಿಗೆ ನ್ಯಾಯವಾಗಿ ಹಕ್ಕುದಾರರಾಗಿರುವ ಮತ್ತು ಮಾಮೂಲಿನಿಂದ ಉಪಯೋಗಿಸುತ್ತಾ ಇರುವ ಈ ಶ್ರೀ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಸ್ವಾಮಿಗಳವರು ಈ ಬಿರುದುಗಳನ್ನು ಉಪಯೋಗಿಸಬಾರದೆಂತ ನಿಷೇಧಿಸುವದು ರಾಜಧರ್ಮಕ್ಕೂ, ಖಾನೂನಿಗೂ ವಿರೋಧವಾಪ್ಪೆಂಬುವದನ್ನು ಖಾವಂದರವರು ಫೆನವಾದ ಆಲೋಚನೆಗೆ ತರಬೇಕಾಗಿ ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ.

(೯) ಈ ಕೂಡ್ಲಿ ಶ್ರೀ ಶೃಂಗೇರಿ ಸ್ವಾಮಿಗಳವರ ಮಠವೂ ಈ ಮೈಸೂರು ದೇಶದಲ್ಲಿ ಪೂರ್ವದಲ್ಲಿ ಸ್ಥಾಪನೆಯಾದ್ದಾಗಿಯೂ, ಈಚೆಗೆ ಲೇಟ್ ಮಹಾರಾಜ ರಾಜ ಕೃಷ್ಣರಾಜ ವಡೆಯರ್ ಬಹದ್ದೂರವರ ಪೋಷಣೆಯಿಂದ ವೃದ್ಧಿಗೆ ಬಂದದ್ದಾಗಿಯೂ, ಆ ಲಾಗಾಯಿತು ಈ ಸಂಸ್ಥಾನದಿಂದಲೇ ಪೋಷಿಸಲ್ಪಡುವ ಈ ಮಠದ ಗೌರವವನ್ನು ನಿರಂತರವೂ ಕಾಪಾಡಬೇಕಾದ್ದು ಸ್ವಾಮಿಯವರ ಕರ್ತವ್ಯವಾದ್ದಾಗಿರುವದ್ದರಿಂದ, ಈ ಮಠಕ್ಕೆ ಹಾಲಿ ಉಂಟಾಗಿರತಕ್ಕ ಗೌರವಲೋಪವು ಸನ್ನಿಧಾನದಿಂದ ನಿವಾರಣೆಯಾಗಬೇಕಾಗಿರುವ ಕಾರಣ ವಿಜ್ಞಾಪನೆ ಮಾಡಿಕೊಂಡು ಇರುತ್ತೇವೆ. ಹಾಲಿ ಈ ಕೂಡ್ಲಿ [illegible] ಳವರು ಈ ಚಿತ್ರದುರ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟಿನಲ್ಲಿ ಸಂಚಾರ [illegible] ಬಿಟ್ಟು ಮಾಮೂಲಿಗೆ ವಿರೋಧವಾಗಿ ಸಂಚರಿಸುವದು [illegible] ಉಂಟಾದ್ದಾಗಿಯೂ ಇದರಿಂದ ಈ ಮಠದ ಶಿಷ್ಯವರ್ಗ [illegible] ರವಿನದೇ ಇರುವಷ್ಟಕ್ಕೆ ಕೂಡ ಅವಕಾಶವುಳ್ಳದ್ದಾಗಿರುವಕ್ [illegible] ಗಳನ್ನೆಲ್ಲಾ ಪರಾಂಬರಿಸಿ ಫೆನವಾದ ಚಿತ್ತಕ್ಕೆ ತಂದು [illegible] ಸ್ವಾಮಿಗಳವರು ಸಂಚಾರಮಾಡತಕ್ಕ ಬಗ್ಗೆ ರಹದಾರಿ [illegible] ನ್ಯೆಯರು ಬೇಡಿಕ್ [illegible] ಳ್ಳುತ್ತೇವೆ ಸ್ವಾಮಿ :—

[illegible] ತ್ತಾ ಯಿರುವದ್ದರಿಂದ ಮೇಲ್ಕಂಡ ಬಿರುದುಗಳನ್ನು [illegible] ಮೂಲು ಪದ್ಧತಿಗೂ ಮಠದ ಗೌರವಕ್ಕೂ ಕುಂದಕ [illegible] ಮೂಹದಲ್ಲಿ ನಿಂದಾಸ್ಪದವಾಗಿ ಶ್ರೀಗಳವರನ್ನು ಗೌ [illegible] ಖಾವಂದರವರು ಮೇಲೆ ನಮೂದಾದ ರಿಕಾರ್ಡು [illegible] ಕಂಡ ಬಿರುದುಗಳು ಸಮೇತ ಈ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ [illegible] ಪುವಬಗ್ಗೆ ಅಪ್ಪಣೆ ಕೊಡಿಸಬೇಕಾಗಿ ಸನ್ನಿಧಾನದಲ್ಲಿ

PR 6 - 1904

MUSEUM SECRETARIAT

16/4/04

ಸಂಖ್ಯೆ: ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಪ್ರಾಚ್ಯವಸ್ತು ಸಂಗ್ರಹಾಲಯದ ಕಾರ್ಯದರ್ಶಿಯವರಿಗೆ

Transferred to the

Secretary to the Govern-
ment of Mysore in the
Muzrai Department for
disposal - By order

Asst Secretary

No. 2454

Subbarayadanir and
Name of Petitioner
Others

Village Chitaldroog

Taluk

District

Date of Arzi 24-4-04

Date of Receipt 2/5/04

Date of Disposal

No. of Enclosure

ABSTRACT

It is that the Dy Comr
Chitaldroog Dist has passed order the 26th
that some insignia which
are usual to the South
Bavathee Swamy of Kal
Lingayat Mutt should be
house & damil the pro
of the Devil Swamy in
Chitaldroog Dist; &
Consequently the Swamy
has remained in Hallur
discontinuing

MGCPB—5,000—10-11-02

Among the miscellaneous
"Addenda Calendar" (1790 - 1798)
in which the Lawsuit is
entitled Grant Lease Record &
Lease & Release during the time of
the Lawsuit as it is called the
depositions of the Witnesses in good form
January 1 with all the subpoenas
accepted &c.

Cup
2 15 for

ore overnment
General and Revenue Secretariat
Petition Department
Reg'd No 2454R
Date 2-5-14

Two Rupees Stamp affixed.

2454

rom

H R [illegible]
Deputy Commissioner
Chitaldrug District

To

[illegible]

Dated [illegible]

Despatched 31/7/04

Received

General No. 27
No.

Enclosure No. 2 telegram of 31st July

Reporting that Kuda Singh Swamy has been permitted to go in procession with his usual insignia.

15/7/04

Refers

Submit with reports

Yes
23/7/04

Office note submitted for orders.

Deputy Commissioners Office
Chitaldrug Distt

No. 29 Dated Chitaldrug 13th July 1904.

From

H. Ramanujaienoar Esqr
Deputy Commissioner,
Chitaldrug District.

To L. Anantasami Rao Esqire B.A.
Secretary to the Government of Mysore
Muzrai Department, Bangalore

Sir,

In acknowledging the receipt of your letter No. 3576 dated the 20th May 1904, pointing out that the question now pending before Government and the one that was decided in 1884, relate to the use of Addapalki by the Swami of the Kudli-Sringeri Math and not to any other insignias, and forwarding a petition with enclosures from the Agent of the said Math and Pleader Mr Lakshminaranappa of Chitaldrug complaining that, by issue of an order from this office to the Amildars in this District not to allow the Swami going in procession with the insignias other than Addapalki, the Swami was put to great inconvenience not being able to travel

going in procession with such customary insignias as are unobjectionable and are in strict accordance with the Mamool other than Addapalki, I have the honor to state as follows :—

2. Mr Lakshminaranappa and Venkappa Dikshit on behalf of the Matt first applied to me for a license to allow the Swami to go in procession as usual with his insignias, while touring in this District. Thereupon, a circular order was issued to all the Amildars in this District to render all possible help to the Swami who may visit the Taluks with his customary insignias.

3. It came to my notice subsequently that when an application was made by the Agent of the Matt in the year 1884 through the Deputy Commissioner of Shimoga for the issue of a Rahadari for the movement of the Swami towards Kollapur and other places with Addapalki and other insignias, Government had declined to give orders to allow his using Addapalki and that nevertheless, the Swami had made use of

H.—

this particular insignia in direct contra-
vention of the said order while touring in one
of the Talukas of this District. I was
therefore, obliged to issue another order not
to allow the use of Addapalki and such
other objectionable insignias unless and
until the Swami was permitted by the express
orders of Government to use the same.
Thereupon, the Amildar of Chitaldrug
made a reference to this office to let him
know as to what were the customary insignias
to the use of which the Swami was entitled.
As no specific orders of Government were
available in the records of this office as
to the insignias of the Swami in question,
the Amildar was informed accordingly by
this office order No 1220 dated 12th April 1904.
It was also stated in the said order that a
reference had been made to Government
for instructions as to whether the said Swami
was entitled to the use of Addapalki
and other insignias, and that in the
meantime, the Swami was at liberty to

use

It will thus be seen that the petitioners had no just cause to complain of the orders issued by me to the Amildars which contemplated the prohibition of only objectionable insignias to which the Swami was not entitled.

4. On receipt of the instructions conveyed in the letter under reference, I deemed it necessary to ascertain what are the customary and unobjectionable insignias to which Kudli Sringeri Swami is entitled and what is the manner as regards his movements in this part of the country, and accordingly called upon Mr. Lakshminaranappa, Pleader, who was the only petitioner present here, to adduce evidence on those points and to produce any documents bearing on the question.

5. He cited several persons as witnesses, of whom I selected and examined

the

the marginally noted*. Seven persons who are aged and appear to be respectable and disinterested Vaishnava Brahmins of Some of the important places in the District

* (1) Malagondanhalli Raghavendra of Davangere
(2) K. Krishnappa, Head Master, A.V. School, Hazuhar
(3) Ranga Shamanna of Chellakere
(4) Subbarao of Chellakere
(5) Sonné Ramachar of Chitaldrug
(6) Jodidar Hanumantachar —do—
(7) Jodidar Swaminarayachar of Chitaldrug

6. They have one and all stated beyond doubt, that the Swami in question has been exercising the undisturbed right to the use of the marginally noted insignias which are the more important of those claimed by the managers of the Math and that no objection was ever raised by any body to the Swami using the same when moving from place to place.

⊗ 1. Addalapalki
1. Makaratorane
1 Sweta chatri
1. Panchahagal Divatige
1 Dhavala Sankha
1 Ubhayachamara
1 Drum on the back of an Elephant
1 Flag (Nishan)

7. In support of the statements of these witnesses, the petitioners have also produced

authenticated

Condents letter to the Swami-
-Salavam dated 19th October
1849.
— Do — to the Pandit of the
Matt dated 23d February 1855
— Do — from the Swami to the
Amildar of Davangere dated
3d September 1876 and the Amildar's
reply thereto dated 10-9-1876.
— Do — from the Agent of the
Matt to the Amildar, Davangere,
dated 2nd January 1884 and the
reply thereto & 27-1-1884

which it is clear that
the Swami had visited
Davangere and other places
with all his insignias
about the time referred
to by the witnesses.

8. Under these circumstances,
I have issued orders to all the Amildars
and Deputy Amildar directing them to
allow the Swami to go, as usual, in
procession with all the 14 insignias
inclusive of such ordinary ones as the
head of every religious Matt may make
use of, except Addapalki, the question
for the use of which is now pending
orders of Government.

9. A copy of the said circular
and the record of enquiry now held
together

together with the documents filed are herewith submitted, and the enclosures of the letter under reply are returned.

I have the honor to be,
Sir,
your most obedient Servant.

Deputy Commissioner
Chittaldrug District

UZIRAI SECRETARIAT

10/4/05

Rupees

ks
11/4/05

From B.A. - B.L.
Assistant Commissioner in charge
of the Chitaldrug District.

To L. Anantaswami Rao Esquire B.A.
Secretary to the Government of Mysore,
Muzrai Department,
Bangalore

Dated 2nd April 1905

Despatched

Received

General No. 561 } 190 .
No.

Enclosures Number. 1

In continuation of this office letter No. 29 dated the 9th July 1904 has the honor to submit herewith, for the information of Government, copy of report No. 477 of the 6th instant received from the Amildar of Chitaldrug and of the orders of this office issued thereon regarding the insignias to which Swamigalavaru of the Kudli Sringeri Matt is entitled

For District Magistrate
Chitaldrug District

ಸಿಳ್ಳೆಕ್ಯಾತರ ಕಿರುಚಿತ್ರ ಪ್ರದರ್ಶನಕ್ಕೆ ಅವಕಾಶ ಕಲ್ಪಿಸಿದ ಸಂಸ್ಥೆಗಳು

ದೇಶದಲ್ಲಿ ಮೊದಲ ಬಾರಿಗೆ ಅಳಿವಿನಂಚಿನಲ್ಲಿರುವ ಸಿಳ್ಳೆಕ್ಯಾತ ಸಮುದಾಯದ ಕುರಿತು ಕಿರುಚಿತ್ರ ನಿರ್ಮಿಸಿ ಪ್ರದರ್ಶಿಸಲಾಗಿದೆ. ಈ ಸಮುದಾಯದ ಜನರ ಬದುಕಿನ ಚಿತ್ರಣವನ್ನು ಕಟ್ಟಿಕೊಡುವ ಈ ಕಿರುಚಿತ್ರವನ್ನು ಪ್ರದರ್ಶಿಸಲು ಅವಕಾಶ ಕಲ್ಪಿಸಿದ ಸಂಸ್ಥೆಗಳಿಗೆ ಅಭಿನಂದನೆಗಳು ಎಂದು ಸಿಳ್ಳೆಕ್ಯಾತ ಸಮುದಾಯದ ಹಿರಿಯ ಮುಖಂಡ ಕೆ.ಎಂ. ಮಾರಿಮುತ್ತು ಹೇಳಿದರು.

ಅವರು ಶನಿವಾರ ಸಂಜೆ ಚಿತ್ರದುರ್ಗದ ಕಲಾಮಂದಿರದಲ್ಲಿ ಸಿಳ್ಳೆಕ್ಯಾತ ಸಮುದಾಯದ ಜನರಿಗಾಗಿ ಏರ್ಪಡಿಸಿದ್ದ ಕಿರುಚಿತ್ರ ಪ್ರದರ್ಶನ ಮತ್ತು ಸಂವಾದ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಮಾತನಾಡಿದರು. ಸಿಳ್ಳೆಕ್ಯಾತ ಸಮುದಾಯದ ಜನರು ಸಿಳ್ಳೆ ಹೊಡೆಯುವ ಮೂಲಕ ಪ್ರಾಣಿಗಳನ್ನು ಬೇಟೆಯಾಡುತ್ತಾರೆ ಎಂಬ ಕಾರಣಕ್ಕೆ ಅವರನ್ನು ಸಿಳ್ಳೆಕ್ಯಾತರು ಎಂದು ಕರೆಯಲಾಗುತ್ತಿದೆ. ಆದರೆ ಅವರು ಸಿಳ್ಳೆ ಹೊಡೆಯುವುದು ಪ್ರಾಣಿಗಳನ್ನು ಬೇಟೆಯಾಡಲು ಅಲ್ಲ, ಬದಲಿಗೆ ಪ್ರಾಣಿಗಳನ್ನು ಪಳಗಿಸಲು ಎಂಬುದನ್ನು ಈ ಕಿರುಚಿತ್ರ ಸ್ಪಷ್ಟವಾಗಿ ತೋರಿಸಿಕೊಟ್ಟಿದೆ ಎಂದರು.

ಸಿಳ್ಳೆಕ್ಯಾತ ಸಮುದಾಯದ ಜನರು ಸಿಳ್ಳೆ ಹೊಡೆಯುವ ಮೂಲಕ ಪ್ರಾಣಿಗಳನ್ನು ಬೇಟೆಯಾಡುತ್ತಾರೆ ಎಂಬ ಕಾರಣಕ್ಕೆ ಅವರನ್ನು ಸಿಳ್ಳೆಕ್ಯಾತರು ಎಂದು ಕರೆಯಲಾಗುತ್ತಿದೆ. ಆದರೆ ಅವರು ಸಿಳ್ಳೆ ಹೊಡೆಯುವುದು ಪ್ರಾಣಿಗಳನ್ನು ಬೇಟೆಯಾಡಲು ಅಲ್ಲ, ಬದಲಿಗೆ ಪ್ರಾಣಿಗಳನ್ನು ಪಳಗಿಸಲು ಎಂಬುದನ್ನು ಈ ಕಿರುಚಿತ್ರ ಸ್ಪಷ್ಟವಾಗಿ ತೋರಿಸಿಕೊಟ್ಟಿದೆ ಎಂದರು.

ಸಿಳ್ಳೆಕ್ಯಾತರ ಕಿರುಚಿತ್ರ ಪ್ರದರ್ಶನಕ್ಕೆ ಅವಕಾಶ ಕಲ್ಪಿಸಿದ ಸಂಸ್ಥೆಗಳು

ದೇಶದಲ್ಲಿ ಮೊದಲ ಬಾರಿಗೆ ಅಳಿವಿನಂಚಿನಲ್ಲಿರುವ ಸಿಳ್ಳೆಕ್ಯಾತ ಸಮುದಾಯದ ಕುರಿತು ಕಿರುಚಿತ್ರ ನಿರ್ಮಿಸಿ ಪ್ರದರ್ಶಿಸಲಾಗಿದೆ. ಈ ಸಮುದಾಯದ ಜನರ ಬದುಕಿನ ಚಿತ್ರಣವನ್ನು ಕಟ್ಟಿಕೊಡುವ ಈ ಕಿರುಚಿತ್ರವನ್ನು ಪ್ರದರ್ಶಿಸಲು ಅವಕಾಶ ಕಲ್ಪಿಸಿದ ಸಂಸ್ಥೆಗಳಿಗೆ ಅಭಿನಂದನೆಗಳು ಎಂದು ಸಿಳ್ಳೆಕ್ಯಾತ ಸಮುದಾಯದ ಹಿರಿಯ ಮುಖಂಡ ಕೆ.ಎಂ. ಮಾರಿಮುತ್ತು ಹೇಳಿದರು.

ಅವರು ಶನಿವಾರ ಸಂಜೆ ಚಿತ್ರದುರ್ಗದ ಕಲಾಮಂದಿರದಲ್ಲಿ ಸಿಳ್ಳೆಕ್ಯಾತ ಸಮುದಾಯದ ಜನರಿಗಾಗಿ ಏರ್ಪಡಿಸಿದ್ದ ಕಿರುಚಿತ್ರ ಪ್ರದರ್ಶನ ಮತ್ತು ಸಂವಾದ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಮಾತನಾಡಿದರು. ಸಿಳ್ಳೆಕ್ಯಾತ ಸಮುದಾಯದ ಜನರು ಸಿಳ್ಳೆ ಹೊಡೆಯುವ ಮೂಲಕ ಪ್ರಾಣಿಗಳನ್ನು ಬೇಟೆಯಾಡುತ್ತಾರೆ ಎಂಬ ಕಾರಣಕ್ಕೆ ಅವರನ್ನು ಸಿಳ್ಳೆಕ್ಯಾತರು ಎಂದು ಕರೆಯಲಾಗುತ್ತಿದೆ. ಆದರೆ ಅವರು ಸಿಳ್ಳೆ ಹೊಡೆಯುವುದು ಪ್ರಾಣಿಗಳನ್ನು ಬೇಟೆಯಾಡಲು ಅಲ್ಲ, ಬದಲಿಗೆ ಪ್ರಾಣಿಗಳನ್ನು ಪಳಗಿಸಲು ಎಂಬುದನ್ನು ಈ ಕಿರುಚಿತ್ರ ಸ್ಪಷ್ಟವಾಗಿ ತೋರಿಸಿಕೊಟ್ಟಿದೆ ಎಂದರು.

[illegible]

5. [illegible]

6. [illegible]

/Signed/ V. Parthasarathy

[illegible]

[illegible]
1220

[illegible]

[illegible]

ಕಂಪ್ಯೂಟರ್ ಪ್ರೋಗ್ರಾಮಿಂಗ್ ಭಾಷೆಗಳಲ್ಲಿ ಸಿ ಭಾಷೆಯು ಒಂದು ಜನಪ್ರಿಯ ಭಾಷೆಯಾಗಿದೆ. ಇದನ್ನು ಡೆನ್ನಿಸ್ ರಿಚ್ಚಿ ಅವರು ಬೆಲ್ ಲ್ಯಾಬೊರೇಟರಿಯಲ್ಲಿ ಅಭಿವೃದ್ಧಿಪಡಿಸಿದರು. ಸಿ ಭಾಷೆಯು ಹಲವಾರು ಪ್ರೋಗ್ರಾಮಿಂಗ್ ಭಾಷೆಗಳಿಗೆ ಮೂಲವಾಗಿದೆ. ಉದಾಹರಣೆಗೆ ಸಿ++, ಜಾವಾ, ಸಿ#, ಪರ್ಲ್, ಪಿಎಚ್‌ಪಿ ಮುಂತಾದವು. ಸಿ ಭಾಷೆಯು ಸಂಕೀರ್ಣವಾದ ಕಾರ್ಯಗಳನ್ನು ಸುಲಭವಾಗಿ ನಿರ್ವಹಿಸಲು ಸಹಾಯ ಮಾಡುತ್ತದೆ.

ಸಿ ಭಾಷೆಯ ಕೆಲವು ಮುಖ್ಯ ಲಕ್ಷಣಗಳು ಈ ಕೆಳಗಿನಂತಿವೆ:

- ಇದು ಸರಳ ಮತ್ತು ಸುಲಭವಾಗಿ ಕಲಿಯಬಹುದಾದ ಭಾಷೆಯಾಗಿದೆ.
- ಇದು ಹೆಚ್ಚಿನ ಕಾರ್ಯಕ್ಷಮತೆಯನ್ನು ನೀಡುತ್ತದೆ.
- ಇದು ಮಾಡ್ಯುಲರ್ ಪ್ರೋಗ್ರಾಮಿಂಗ್ ಅನ್ನು ಬೆಂಬಲಿಸುತ್ತದೆ.
- ಇದು ಪೋರ್ಟಬಲ್ ಆಗಿದೆ, ಅಂದರೆ ಒಂದು ಕಂಪ್ಯೂಟರ್‌ನಲ್ಲಿ ಬರೆದ ಪ್ರೋಗ್ರಾಂ ಅನ್ನು ಇನ್ನೊಂದು ಕಂಪ್ಯೂಟರ್‌ನಲ್ಲಿ ಸುಲಭವಾಗಿ ಚಲಾಯಿಸಬಹುದು.
- ಇದು ಹಲವಾರು ಅಂತರ್ನಿರ್ಮಿತ ಕಾರ್ಯಗಳನ್ನು ಹೊಂದಿದೆ.

ಸಿ ಭಾಷೆಯಲ್ಲಿ ಪ್ರೋಗ್ರಾಂ ಬರೆಯಲು ಮತ್ತು ಚಲಾಯಿಸಲು ನಿಮಗೆ ಒಂದು ಕಂಪೈಲರ್ ಅಗತ್ಯವಿದೆ. ಕಂಪೈಲರ್ ಎಂಬುದು ಸಿ ಭಾಷೆಯಲ್ಲಿ ಬರೆದ ಪ್ರೋಗ್ರಾಂ ಅನ್ನು ಕಂಪ್ಯೂಟರ್ ಅರ್ಥಮಾಡಿಕೊಳ್ಳಬಹುದಾದ ಯಂತ್ರ ಭಾಷೆಗೆ ಪರಿವರ್ತಿಸುವ ಒಂದು ಸಾಫ್ಟ್‌ವೇರ್ ಆಗಿದೆ. ಜಿಸಿಸಿ (GCC) ಒಂದು ಜನಪ್ರಿಯ ಉಚಿತ ಸಿ ಕಂಪೈಲರ್ ಆಗಿದೆ. ಇದನ್ನು ಲಿನಕ್ಸ್ ಮತ್ತು ಮ್ಯಾಕ್ ಓಎಸ್ ಎಕ್ಸ್ ಆಪರೇಟಿಂಗ್ ಸಿಸ್ಟಮ್‌ಗಳಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ ಬಳಸಲಾಗುತ್ತದೆ. ವಿಂಡೋಸ್‌ನಲ್ಲಿ ಸಿ ಪ್ರೋಗ್ರಾಮಿಂಗ್ ಮಾಡಲು ವಿಷುವಲ್ ಸ್ಟುಡಿಯೋ ಕಮ್ಯುನಿಟಿ ಎಡಿಷನ್ ಅನ್ನು ಬಳಸಬಹುದು.

ಸಿ ಭಾಷೆಯಲ್ಲಿ ಪ್ರೋಗ್ರಾಂ ಬರೆಯಲು ಒಂದು ಸರಳ ಉದಾಹರಣೆಯನ್ನು ನೋಡೋಣ. ಈ ಪ್ರೋಗ್ರಾಂ "ಹಲೋ, ವರ್ಲ್ಡ್!" ಎಂದು ಪರದೆಯ ಮೇಲೆ ಮುದ್ರಿಸುತ್ತದೆ.

```c
#include <stdio.h>

int main() {
    printf("ಹಲೋ, ವರ್ಲ್ಡ್!\n");
    return 0;
}
```

ಈ ಪ್ರೋಗ್ರಾಂ ಅನ್ನು ಚಲಾಯಿಸಲು, ನೀವು ಮೊದಲು ಅದನ್ನು ಒಂದು ಫೈಲ್‌ನಲ್ಲಿ ಉಳಿಸಬೇಕು, ಉದಾಹರಣೆಗೆ "hello.c". ನಂತರ ನೀವು ಕಂಪೈಲರ್ ಅನ್ನು ಬಳಸಿಕೊಂಡು ಅದನ್ನು ಕಂಪೈಲ್ ಮಾಡಬೇಕು. ಜಿಸಿಸಿ ಕಂಪೈಲರ್ ಅನ್ನು ಬಳಸಿಕೊಂಡು ಕಂಪೈಲ್ ಮಾಡಲು, ನೀವು ಟರ್ಮಿನಲ್‌ನಲ್ಲಿ ಈ ಕೆಳಗಿನ ಆಜ್ಞೆಯನ್ನು ಟೈಪ್ ಮಾಡಬೇಕು:

```
gcc hello.c -o hello
```

ಈ ಆಜ್ಞೆಯು "hello.c" ಫೈಲ್ ಅನ್ನು ಕಂಪೈಲ್ ಮಾಡಿ "hello" ಎಂಬ ಹೆಸರಿನ ಒಂದು ಎಕ್ಸಿಕ್ಯೂಟಬಲ್ ಫೈಲ್ ಅನ್ನು ರಚಿಸುತ್ತದೆ. ನಂತರ ನೀವು ಈ ಆಜ್ಞೆಯನ್ನು ಟೈಪ್ ಮಾಡುವ ಮೂಲಕ ಪ್ರೋಗ್ರಾಂ ಅನ್ನು ಚಲಾಯಿಸಬಹುದು:

```
./hello
```

ಇದು ಪರದೆಯ ಮೇಲೆ "ಹಲೋ, ವರ್ಲ್ಡ್!" ಎಂದು ಮುದ್ರಿಸುತ್ತದೆ.

ಸಿ ಭಾಷೆಯಲ್ಲಿ ಪ್ರೋಗ್ರಾಮಿಂಗ್ ಕಲಿಯಲು ಹಲವಾರು ಪುಸ್ತಕಗಳು ಮತ್ತು ಆನ್‌ಲೈನ್ ಸಂಪನ್ಮೂಲಗಳು ಲಭ್ಯವಿವೆ. ಕೆಲವು ಜನಪ್ರಿಯ ಪುಸ್ತಕಗಳು ಈ ಕೆಳಗಿನಂತಿವೆ:

- "ದಿ ಸಿ ಪ್ರೋಗ್ರಾಮಿಂಗ್ ಲಾಂಗ್ವೇಜ್" by ಬ್ರಿಯಾನ್ ಡಬ್ಲ್ಯೂ. ಕೆರ್ನಿಘನ್ ಮತ್ತು ಡೆನ್ನಿಸ್ ರಿಚ್ಚಿ
- "ಸಿ ಪ್ರೋಗ್ರಾಮಿಂಗ್: ಎ ಮಾಡರ್ನ್ ಅಪ್ರೋಚ್" by ಕಿಂಗ್
- "ಸಿ ಫಾರ್ ಡಮ್ಮೀಸ್" by ಡಾನ್ ಗೂಕಿನ್

ಆನ್‌ಲೈನ್ ಸಂಪನ್ಮೂಲಗಳಲ್ಲಿ ಟ್ಯುಟೋರಿಯಲ್‌ಗಳು, ಉದಾಹರಣೆಗಳು ಮತ್ತು ಫೋರಮ್‌ಗಳು ಸೇರಿವೆ. ಸಿ ಪ್ರೋಗ್ರಾಮಿಂಗ್ ಕಲಿಯಲು ಪ್ರಯತ್ನಿಸುವಾಗ ಈ ಸಂಪನ್ಮೂಲಗಳನ್ನು ಬಳಸಿಕೊಳ್ಳಿ.

Copy

For District Magistrate

/ Signed / C. Sreekanteswaraiyer

For District Magistrate

Ry

agent of the Kudli - Sringare Mutt
+325. 9 in his report to this office, states as follows:
1 May 1905.

The Swamy of the Kudli - Sringare Mutt has been travelling in the Chitaldrug District for the last 8 or 10 months. In pursuance of sondry orders, the Dy. Commr has permitted him to make his journey with all his insignia, the use of "Adda Pālakki" alone being excepted. Some time back, when the Swamy halted at Chitaldrug, the Lingayets attached to the Murgi Mutt, made an attempt to obstruct him in his travels. The consequence was, that, under the orders of the Dist magistrate, Police aid was furnished and the Swamy, with difficulty, managed to get out of the place.

I hear that they have falsely reported to sondry that the Swamy made use of "Adda Pālakki" during his travels. The Dist magistrate, the Police Supdt and the Amildar are aware of this fact and the truth might be ascertained

ascertained from them.

The Swamy is, at present, in Davangere and the Lingayet residents of the place urge that there is no manner for the Swamy to go there and frighten Govt. by saying that should the Swamy happen to ~~walk~~ go in the Streets, they will offer resistance. Four days' time has been granted to them to obtain Govt. orders on the subject.

He prays that, as the Swamy is being put to unnecessary loss and trouble, the Dy. Commr. may be directed to afford every facility for the Swamy to continue his travels at an early date.

AV
22/5/05. Submts.

4325
MUZRAI SECRETARIAT

Dept of Mat. Ill Register as Exhibit Please file.

note sent to subdiv for orders 6/5/06

ಉಂಡಿಂಗಳು - ಮತ್ತು ಅಮಲೇರಿಸುವ ಪದಾರ್ಥಗಳ ಸೇವನೆ
ಮಾಡಿದ ಕೆಲವು ನಿಮಿಷಗಳಿಂದ ಬಹಳ ವರ್ಷಗಳವರೆಗೆ ಕಾಣಿಸಿಕೊಳ್ಳಬಹುದಾದ
ವಿವಿಧ ಮಾನಸಿಕ ಮತ್ತು ದೈಹಿಕ ಲಕ್ಷಣಗಳು ಇವುಗಳಲ್ಲಿ ಸೇರಿವೆ.
ಮಾದಕ ವಸ್ತುಗಳ ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಪರಿಣಾಮಗಳು ಅವುಗಳ
ಪ್ರಮಾಣ ಮತ್ತು ಸೇವಿಸುವ ವ್ಯಕ್ತಿಯ ಮನಸ್ಥಿತಿಯನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ.
ಕೆಲವು ಸಂದರ್ಭಗಳಲ್ಲಿ ಮಾದಕ ವಸ್ತುಗಳ ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ
ಪರಿಣಾಮಗಳು ಸಾಮಾನ್ಯವಾಗಿ ಆಹ್ಲಾದಕರವಾಗಿರುತ್ತವೆ. ಆದರೆ ಕೆಲವು
ಸಂದರ್ಭಗಳಲ್ಲಿ ಅಹಿತಕರವಾಗಿರಬಹುದು. ಮತ್ತು ಅಮಲೇರಿಸುವ
ಪದಾರ್ಥಗಳ ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಪರಿಣಾಮಗಳು ಸೇವಿಸುವ
ವ್ಯಕ್ತಿಯ ಮನಸ್ಥಿತಿಯನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ. ಮಾದಕ ವಸ್ತುಗಳ
ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಪರಿಣಾಮಗಳು ಅವುಗಳ ಪ್ರಮಾಣ ಮತ್ತು
ಸೇವಿಸುವ ವ್ಯಕ್ತಿಯ ಮನಸ್ಥಿತಿಯನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ. ಕೆಲವು
ಸಂದರ್ಭಗಳಲ್ಲಿ ಮಾದಕ ವಸ್ತುಗಳ ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಪರಿಣಾಮಗಳು
ಆಹ್ಲಾದಕರವಾಗಿರುತ್ತವೆ. ಆದರೆ ಕೆಲವು ಸಂದರ್ಭಗಳಲ್ಲಿ ಅಹಿತಕರವಾಗಿರಬಹುದು.
ಮತ್ತು ಅಮಲೇರಿಸುವ ಪದಾರ್ಥಗಳ ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಪರಿಣಾಮಗಳು
ಸೇವಿಸುವ ವ್ಯಕ್ತಿಯ ಮನಸ್ಥಿತಿಯನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ. ಮಾದಕ ವಸ್ತುಗಳ
ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಪರಿಣಾಮಗಳು ಅವುಗಳ ಪ್ರಮಾಣ ಮತ್ತು
ಸೇವಿಸುವ ವ್ಯಕ್ತಿಯ ಮನಸ್ಥಿತಿಯನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ. ಕೆಲವು
ಸಂದರ್ಭಗಳಲ್ಲಿ ಮಾದಕ ವಸ್ತುಗಳ ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಪರಿಣಾಮಗಳು
ಆಹ್ಲಾದಕರವಾಗಿರುತ್ತವೆ. ಆದರೆ ಕೆಲವು ಸಂದರ್ಭಗಳಲ್ಲಿ ಅಹಿತಕರವಾಗಿರಬಹುದು.
ಮತ್ತು ಅಮಲೇರಿಸುವ ಪದಾರ್ಥಗಳ ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಪರಿಣಾಮಗಳು
ಸೇವಿಸುವ ವ್ಯಕ್ತಿಯ ಮನಸ್ಥಿತಿಯನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ. ಮಾದಕ ವಸ್ತುಗಳ
ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಪರಿಣಾಮಗಳು ಅವುಗಳ ಪ್ರಮಾಣ ಮತ್ತು
ಸೇವಿಸುವ ವ್ಯಕ್ತಿಯ ಮನಸ್ಥಿತಿಯನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ. ಕೆಲವು
ಸಂದರ್ಭಗಳಲ್ಲಿ ಮಾದಕ ವಸ್ತುಗಳ ಸೇವನೆಯಿಂದ ಉಂಟಾಗುವ ಪರಿಣಾಮಗಳು
ಆಹ್ಲಾದಕರವಾಗಿರುತ್ತವೆ. ಆದರೆ ಕೆಲವು ಸಂದರ್ಭಗಳಲ್ಲಿ ಅಹಿತಕರವಾಗಿರಬಹುದು.

ಸಂಪಾದಕರಿಗೆ ಪತ್ರ - ಸಮಸ್ಯೆ -

ಮಾನ್ಯರೇ,

ಈ ಪತ್ರವನ್ನು ಬರೆಯುವ ಮೊದಲು ನಾನು ಸಾಕಷ್ಟು ಯೋಚಿಸಿದೆ. ಈ ಪತ್ರವನ್ನು ಬರೆಯಲೇಬೇಕೆಂಬ ಅನಿವಾರ್ಯತೆಯಿಂದ ಹೊರಬರಲು ಸಾಧ್ಯವಾಗಲಿಲ್ಲ. ಆದ್ದರಿಂದ ನಾನು ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಯನ್ನು ಹೇಳಿಕೊಳ್ಳಲು ಈ ಪತ್ರವನ್ನು ಬರೆಯುತ್ತಿದ್ದೇನೆ. ನಾನು ಒಬ್ಬ ಸಾಮಾನ್ಯ ಮಧ್ಯಮವರ್ಗದ ಕುಟುಂಬದಲ್ಲಿ ಹುಟ್ಟಿದವನು. ನನ್ನ ತಂದೆ ತಾಯಿಯರಿಗೆ ನಾನು ಒಬ್ಬನೇ ಮಗ. ನಾನು ಹುಟ್ಟಿದಾಗ ನನ್ನ ತಂದೆ ತಾಯಿಯರಿಗೆ ಸಾಕಷ್ಟು ಆಸ್ತಿಪಾಸ್ತಿ ಇತ್ತು. ಆದರೆ ಕಾಲಕ್ರಮೇಣ ಅವರು ಅದನ್ನೆಲ್ಲಾ ಕಳೆದುಕೊಂಡು ಬಡವರಾದರು. ನಾನು ಚೆನ್ನಾಗಿ ಓದಿ ಒಳ್ಳೆಯ ಕೆಲಸ ಗಳಿಸಿ ಅವರನ್ನು ಚೆನ್ನಾಗಿ ನೋಡಿಕೊಳ್ಳಬೇಕೆಂಬ ಆಸೆ ಅವರಿಗಿತ್ತು. ಅದಕ್ಕಾಗಿ ನಾನು ಚೆನ್ನಾಗಿ ಓದಿ ಒಳ್ಳೆಯ ಕೆಲಸ ಗಳಿಸಿದೆ. ಆದರೆ ಅವರ ಆಸೆಯನ್ನು ಈಡೇರಿಸಲು ನನಗೆ ಸಾಧ್ಯವಾಗಲಿಲ್ಲ. ಏಕೆಂದರೆ ನಾನು ಕೆಲಸಕ್ಕೆ ಸೇರಿದ ಕೆಲವೇ ತಿಂಗಳುಗಳಲ್ಲಿ ನನ್ನ ತಂದೆ ತಾಯಿಯರು ಒಬ್ಬರಾದ ಮೇಲೆ ಒಬ್ಬರು ಕಾಯಿಲೆಯಿಂದ ಮರಣ ಹೊಂದಿದರು. ಅವರ ಚಿಕಿತ್ಸೆಗಾಗಿ ಮಾಡಿದ ಸಾಲವನ್ನು ತೀರಿಸಲು ನಾನು ಸಾಕಷ್ಟು ಕಷ್ಟಪಡಬೇಕಾಯಿತು. ಸಾಲ ತೀರಿಸಿದ ನಂತರ ನನ್ನ ಬಳಿ ಉಳಿದಿದ್ದು ಕೇವಲ ಒಂದು ಸಣ್ಣ ಮನೆ ಮಾತ್ರ. ಆ ಮನೆಯಲ್ಲಿ ನಾನು ಒಬ್ಬನೇ ವಾಸಿಸುತ್ತಿದ್ದೇನೆ. ನನಗೆ ಮದುವೆಯಾಗಿಲ್ಲ. ಮದುವೆಯಾಗಲು ಇಷ್ಟವಿಲ್ಲ ಎಂದಲ್ಲ. ಆದರೆ ಮದುವೆಯಾಗಲು ಹೆಣ್ಣು ಸಿಗುತ್ತಿಲ್ಲ. ಹೆಣ್ಣು ಸಿಗದಿರಲು ಕಾರಣ ನನ್ನ ಬಡತನ. ನಾನು ಬಡವನಾಗಿರುವುದರಿಂದ ಯಾವ ಹೆಣ್ಣಿನ ತಂದೆ ತಾಯಿಯರೂ ತಮ್ಮ ಮಗಳನ್ನು ನನಗೆ ಕೊಟ್ಟು ಮದುವೆ ಮಾಡಲು ಒಪ್ಪುತ್ತಿಲ್ಲ. ಒಂದು ವೇಳೆ ಯಾವುದಾದರೂ ಹೆಣ್ಣು ನನ್ನನ್ನು ಇಷ್ಟಪಟ್ಟು ಮದುವೆಯಾಗಲು ಒಪ್ಪಿದರೂ ಅವಳ ತಂದೆ ತಾಯಿಯರು ಒಪ್ಪುತ್ತಿಲ್ಲ. ಅವರು ಒಪ್ಪದಿರಲು ಕಾರಣ ನನ್ನ ಬಡತನ. ಹೀಗಾಗಿ ನಾನು

As desired by Mr
Srinivasa Rao I submit
herewith Kudi Addapal
lakki case papers — It
would be better if a list
of papers is put up —
At present, it is some-
what difficult to pick
out a particular Sanad
or other document —

I beg to say that

the Dewan is
to go to Krishnan
for 2 or 3 days — &
may leave tomorrow
night —

Yours obediently
B. V. Lakshmanan Rao

and District Magistrate

Chitaldrug District

Registered Cover.

Dated Chitaldrug 29th May 1905.

From.

M. Chengalroya Reddy, Esq. B.A.,

Offg. Deputy Commissioner and

District Magistrate, Chitaldrug District.

To.

B.K. Venkatarama Iyengar Esq.,

Secretary to the Government of His Highness

the Maharaja of Mysore,

General and Revenue Department,

Bangalore.

Sir,

With reference to your official Memorandum

No. J 3050/Police/dated 26th April 1905, forwarding

for report, petition No. J 2175 of the 14th Instant

from the Swamis and Inhabitants

of Chitaldrug complaining against the District

Magistrate for having allowed the Swami of Huli

Surigeri Math to pass through the limits of Chital-

drug in Naidapalkies and with necessary orders

in original, I have the honor to state as follows:—

2. The Agents of the Huli Surigeri Math

first applied to this office for the issue of a

rahadari allowing the Swami to go in procession

with all his insignias while touring in this District.

An order was thereupon issued to all the Amildars

and Deputy Amildars to render all possible help to

the

the Swami while passing through ... taluks of lerwards brought to notice that, while the Swami was touring in some of the taluks of this district he went in procession on his Addapalaki though privilege was not granted to him by Government in their order No. 3633-197 dated 18th September 1884. Thereupon, a circular order was issued to all the Amildars and Deputy Amildar that the Swami should not use Addapalki and other objectionable insignias unless and until he obtained express orders of Government permitting him to use all those insignias.

3. The Agents of the Matt then complained to Government against this order of prohibition, whereupon they passed orders in the Shivrai Department in their No. 3576 of the 20th May 1904 directing the issue of instructions to the Amildars to allow the Swamigal to go in procession with such customary insignias as are unobjectionable and are in strict accordance with manual other than Addapalki.

4. An enquiry was held by the District Magistrate Rao Ramanuja Aiyengar, and orders issued that the Swami had every right to go in procession through this district with all his insignia except Addapalki, and a report submitted to the Secretary to Government of Ellapore in the Shivrai Department (Vide letter No. 29 dated 18th July 04). The Swami accordingly went in procession with all his insignias in the town of Chitaldrug in April last, and from the report of the Amildar No. 851 dated 25th May 1905 it will be seen that the Swami did not go in Addapalki at Chitaldrug as alleged by the petitioners. The report of the Amildar of Chitaldrug with its enclosure is herewith submitted for favor of perusal.

5. While reporting on this subject, I deem it necessary to state for the information of Government what has taken place at Davanagere. On the 15th of this month while I was at Davanagere on a tour of inspection, the Kudli-Shringeri Swami arrived there and passed through

of the Liegages com-
plained to me that the
Swami was having objection-
able insignias. When I
explained to them that the
whole question was thoroughly
settled by Sri Ramanuja Iyengar
and orders issued for the use
of those insignias, they went away.
As the number of his disciples at
that place is infinitely small I
as it was not definitely settled then as to when and by whom
the Padapuja etc would be undertaken, I left the place after
directing the Amildar to ascertain the exact date on
which the Swami would go in procession to the houses
of his disciples for Padapuja and to render proper
arrangements for keeping order at the time. The Amildar
reported to me that the Swami would go in procession
on the 19th instant, and he required some Police help.
As the Police Superintendent happened to be at Kolalkere,
I requested him to do the needful in the mean time,
the Liegages sent me a wire on the 18th, praying
that the procession should be stopped as it was against
manor, and hurtful to their feelings. A similar
Telegram was also despatched to the Dewan Saheb,
which was also referred to me for disposal.

6. Having received information that the Liegages
were smarting under a supposed grievance that
their Swami was denied the use of certain insignias,
though he was entitled to them, and that they were
making attempts to enlist the sympathies of the
Mahomedan and others who were on or near
their respective to obstruct the procession, and
as the Liegages prayed for time to file an application
to the Chief Court against the District Magistrate's
orders, I instructed the Amildar to grant their prayer.

7. When they accordingly filed a revision petition
to the Chief Court, it declined to pass orders unless
a copy of the District Magistrate's order was produced
I received a wire from their Counsel to the above
effect

2) Palankeen with 5 Kalasas.
3) Two Chamaras
4) Nagal Pancha divatige
5) Makara Thorana.
6) Banka on horse.
7) Nagara on Elephant.
8) Swetachatri.
9) Aphalagiri
10) Silver Staves
11) Suryachandra Vaahya
12) Morchan
13) Bhavala Pandha
14) Damaraga.
15) Karve.

unless the prayer of the further adjournment.
The meantime, I received a D. O. from the Police
Superintendent to the effect that the Lingayets
were collecting in large numbers in the Davangere
Bangalore every day, and the object of their
meetings could not be ascertained. I immediately
repaired to Davangere on the morning of the 3rd. inst.
when the Lingayets presented petitions praying
for orders to put in an appeal to the District
Court and Government, and for copies of orders
passed from time to time by the District Magistrate.
But the agents of the Mall represented that the post-
ponement would put the Swami to much expense
and inconvenience.

8. Taking into consideration the strained relations
existing between the Brahmins and the Lingayets
Communities in this town, and also their circumstances,
I thought it advisable to allow the Lingayets to carry
into progress for by them. I also granted them
Copies of orders applied for. I, however, made them
to execute a Muchalika to the effect that, if within
that time, they should fail to get the District Magis-
trate's orders set aside, the District authorities are at
liberty to conduct the procession of the Swami
through the streets of Davangere.

9 This period will expire on the morning of the 3rd.
proximo; and should orders of the High Court
or Government be received during the District
Magistrate's orders, it is proposed to take the
procession with all the insignia in the main streets
of Davangere on that day, where his disciples reside,
and as it is necessary in the interest of the public to
prevent the occurrence of any disturbance on that
occasion, I am addressing the Inspector General of
Police to send about 85 men of the Special Reserve
from Bangalore on the 2nd proximo.

10. As the Lingayet Community is very influential
and numerically strong, I myself will be present on the
occasion to see that everything passes off well and
any which I from the local enquiry I have made, I
am convinced that the agitation of this Community
is groundless, and that their object is to obtain some
satisfaction as a recompense for their Swami
having been denied the privilege of going in procession

through

the records thereunto annexed, namely, ...
the Assistant of Darwan Jewa bearing Serial No. 2625/25 dated May 1905. They do not clearly mean the present Darwan or his predecessor as the Book Darwan generally bears the name of the person through whose Book of Attendance the wages are drawn as mentioned above, including current Daftaki, with any objection being raised by the said Candidate.

12. The petition now for report is hereunto returned

I have &c

(Sd) A. Bluengia Shelley

Offg. Deputy Commissioner

&

Political Agent,

Chitral.

"Copy"

Secretary to Government,

Political Department

Subd to Nuzvoi Secretary.

2 of the General Department & 1 of the Nuzvoi Secretariat.

Three files on the subject of the Kudli Swamy's procession at Davangere, with certain misiguias, were forwarded, with Dewan's order, to the Genl & Nuzvoi Secretaries, yesterday.

Two telegrams received on the same subject from Shadakshariappa & others of Davangere, today, are sent herewith.

orgls. sent to Genl. Secy

copies — "Muz-"

The Dewan

desires that both the General and the Municipal Secretaries will go through the papers & in consultation, arrange for the issue of needful orders, in pursuance of the Dewan's instructions as recorded on the file.

At the same time, the Dewan desires that the two telegrams in question be forwarded to the Deputy Commissioner, without delay —

HMR
3/6

3 pm

Telegrams from T.M. Shadakshrappa and others of Davangere, to the Dewan, dated 3rd June 1905.

"Kudli ~~sringerys~~ Swamys procession taking place today District Magistrate has come and collected police and military horses to do forceably, petitions are presented to your honor from both parties, please order urgently by telegram to stop the same till decided"

"Deputy Commissioner performed procession personally in lingayet streets with objectionable insignias and addapalaky refusing our representations, some are hurt dangerously and put in lock-up"

Copy — Original
Sent to the Govt Secretary.

4582.
·6·06

Endorsement forwarded to Shadakshariappa and other Lingayat residents (represented by Advocate Mr D. Venkatanarasaiya) of Davangere, in reply to their petn. Regd No 4475 of 18th June 1905 objecting to the Swami of the Kudli Sringeri Matt passing in procession with certain insignias in the Streets of Davangere.

Petitioners are informed that Govt. decline to interfere with the order of the Dis trict

Magistrate issued ---

the subject.

By order

Dennis Dept 7/6/05

Leg Mess Dept

2s
7/6/05

6/6/05 Send this to Mr. D.
Chattanooga Advocate

7/11/05

L: 43 8'S before.

Dy 8-6-05

~~The Secy Govt of Bombay~~

~~Revenue Dept~~

Shimoga dated 4/11

Sir,

I am directed to forward herewith for info: Copy of Endt: granted to Shadakshariappa & other Lingayat residents of Davangere objecting to the Swami of the Kudli Sringeri Matt passing in procession in ~~Davangere~~ the streets of Davangere with certain insignias, and to invite your attention to the correspondence ending with the Govt Secty's letter no. 23714 / G. 745-93 dy 20th June

1895 to the Dy Commr of the
Shimoga Dt forwarding
Copies of the marginally noted
Comms. containing the Hon'ble the
Resident's decision on the
Kudli Swamis applon for
permission to use Adda Palaki,
and Dr request to be informed
whether Copies of the Correspondence
above referred to were given
to the Agent of the Matt or in
what terms the final decision
was Communicated The entire
file of papers on the subject
may also be forwarded for
reference early.

I have &c

Dewans Desp)

4/6/05

W 6/6/05 E & Sec 7/6/05 Mines Deptt

No. 458.

21 Dy 94 — 2nd June 1895 from the Dewan to the Resident
Extract
No. 2126 dt 14th June 1895 from the First Asst Resident to the Dewan -

No. 4584

8·6·05

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] —

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

By order

[signature] 8/6/05

Secretary to Govt

Municipal Departm

[initials]

7/6/05

From

L. ANANTASAMI RAO, Esq., B.A.,
Deputy Secretary to the Govt. of
H. H. the Maharaja of Mysore,
Muzrai Department.

To

Dated

Despatched

Received

General No.
Muzrai F. No.

Enclosure No.

MGCPD—1000-21-1-01

NO. 2803
1

H.H. the Maharaja of Mysore.

Dated Mysore 6th June 1905

Petition No. 2013 dated 3rd June 1905, from Sadashivappa and 4 others of Davangere, is forwarded, with Compliments, to the Dewan of Mysore, Bangalore, in Continuation of this Office No. 2851 dated 3rd June 1905.

By Order,
Sd/ C. Machonochie, I.C.S.
Private Secretary

Mulgrai Deptt.
submit a note very early.
(Init) P.N.K.
7.VI.05.

The previous petitions on this Subject are being dealt with in the General and Revenue Secretariat.

This petition also is therefore forwarded to that Department for disposal.

Sd/ L. Anantadamiah Rao
Secretary, Mulg: Deptt

Mysore
19-6-05

Municipal Department
file re Memorial of
Subba Bhatta, Agent
of the Kudli Shringeri
Mutt, re Mutt's
claim to use Ad-
-da Public &c.

The above file
had been submitted
to His Highness the
Maharaja, with a
note by the Dewan,
on General Department
(Police) File No 1 of
1904 05. A copy
of the note & His
Highness' orders thereon
are put up with
this for reference,
& the file re submitted
Rev.
8/7
6/7/05

Read
7/7/05

Fdr 7/7/05

Submitted to His Highness.

The precis prepared in the General Secretariat and the Memo of the Muzrai Secretary explain the circumstances of this case.

There are two cases. I heard the Agent of the Kudli Sringeri Matt not in connection with this dispute in Davangere, but in reference to an order passed by Government in 1884 prohibiting the use of Addapalki by this Swami. Ever since this order was passed this Swamy has been ventilating his grievance and has for his support a decision judicially passed between him and the real Sringeri Matt by the late Huzur Adawlat Court and conformed by the late Commissioner of Mysore after judicial hearing permitting him all the honors including the Addapalki. The final disposal has been postponed pending the production of a few papers by the Swamy's Agent.

The dispute in Davangere relates to the entry of the Swamy with a few insignias which the Lingayets complained the Swamy was not entitled to. The District Magistrate (Mr. Ramanuja Iyengar) investigated the matter and permitted the use of those insignias. Mr. Chengayya Chetti when acting District Magistrate agreed with that order and had it carried into execution in his presence. As he apprehended a breach of peace he arranged for extra Police and took the necessary precautions to maintain peace. A few persons of the Lingayet community have been arrested and the result of their trial is awaited. Mr. Chengayya Chetty assured me that no cross-palanquin was used and that the Kudli Swamy acted within the permission granted by the District Magistrate of Chittaldrug. Two of the leading Lingayets Shadaksharappa and Sangappa appeared before me and represented their case. As far as I heard

them I perceived no grounds of interference, and there the case stops at present. No established privileges of the Ligayets were invaded and the District Magistrate has reported that the Swamy went with the sanctioned insignia to his devotees' house and returned to his camp. He seems to have left Davangere the very next day and nothing seems to be required to be done.

Id/- P.N.K.

1-7-'05.

His Highness' order, dated 4-7-'05.

Id/- K.R.W.

Dewan's order, dated 5th July 1905.

Id/- P.N.K.

M E M O.

Slip N.

With reference to the Endorsement No. 3823 dated 6th June 1904 from the Private Secretary to His Highness the Maharaja, forwarding for report and opinion, petition No. 1799 dated 14th April 1904 from Subba Bhatta, Agent of the Kudli Sringeri Matt, claiming certain special Insignia for the Matt, I am directed to state that the Dewan gave the Agent a hearing on the 16th instant and directed him to produce additional documents relative to the claims advanced. References bearing on the same subject are also being collected from the Palace and other records. As soon as the required papers are received, a final report will be submitted to His Highness as called for.

By Order,

Secretary to Govt,
Muzrai Deptt.

June 1905

oceedings of the Government of His Highness the Maharaja of Mysore.

Read:-

12/7/05

Petition dated the 14th April 1905, from certain Sivachar and Mahommedan inhabitants of the Chitaldrug Town, complaining against the District Magistrate of Chitaldrug for having allowed the Swami of the Kudli Mutt to go in procession through the streets of Chitaldrug in Addapalaki (palanquin carried crosswise) and with certain unauthorised insignias.

(2) Telegram dated the 17th May 1905, from Sadakshrappa and Sivalingappa, representing the Lingayat community ~~of~~ at Davangere, praying that orders may be issued to prevent the procession of the Kudli Mutt Swami at Davangere as being contrary to manul and hurtful to their feelings.

(3) Petition dated the 24th May 1905, from one Shambhatta, a disciple of the Kudli Mutt, complaining against the Amildar of avangere for not having issued a license to the Swami to pass a procession with customary insignias.

(4) Letter No.671 dated the 29th May 1905, from the Deputy ommissioner and District Magistrate, Chitaldrug District, subitting, as called for, by Government, a report on the petition of he Sivachar and Mahommedan inhabitants of the Chitaldrug town nd explaining the circumstances connected with the contemplated rocession of the Kudli Mutt Swami at Davangere on the 3rd June 905 and the nature of the Lingayats' opposition thereto.

(5) Letter No.681 dated the 3rd June 1905, from the same fficer, reporting that the procession of the Kudli Mutt Swami t Davangere passed off quietly on the morning of that day.

(6) Endorsement No.2851 dated the 3rd June 1905, from the rivate Secretary to His Highness the Maharaja, forwarding a elegram of that date addressed to His Highness by Sadakshrappa nd another representing the Lingayat community at Davangere, tating that the Deputy Commissioner had directed the conduct

of

given them to appeal to higher authoriti against the District Magistrate's decision, that some of them were beaten by the Officers and some forcibly sent to lock-up and that they had left their houses and gone out of town helplessly.

No. J 164-5/pdm 1-22 Dated Bangalore, the 12th July 1905.

ORDER THEREON:-According to the instructions conveyed in the Muzrai Secretary's letter No.3576 dated the 20th May 1904, the Swami of the Kudli Mutt was to be permitted to go in procession "with such of the customary insignias as are unobjectionable and in strict accordance with manual other than addapallakki (cross palanquin)". It appears from the reports submitted by the Offg.District Magistrate of Chitaldrug that the Swami did not employ any other than the customary and permissible insignias in his processions at Chitaldrug and Davangere and that the allegation of the Lingayats that the Adda pallakki was used is untrue. In the case of the Lingayats at Davangere, the Offg. District Magistrate, Mr.Changaya Chetty, allowed them sufficient time and facilities for establishing their objections before higher authorities. This they failed to do. Fearing obstruction from them and in order to prevent a breach of peace, the Offg. District Magistrate had to call for the help of the special Reserve Police Force; and it is a matter for gratification that under his personal guidance the event passed off without serious disturbance.

2. The Government observe that the objection of the Lingayats to the permission granted by the District Magistrate to the Kudli Swami to pass in procession in the public streets and with proper safeguards for the public safety, has no valid foundation and cannot be entertained. The conduct of Shadakshrap. and his fellow petitioners in making untrue allegations in their petitions and telegrams with regard to the use of the adda-pallakki, and generally their colored version of the facts connected with the procession, must be severely condemned. The

ccordance

with the principles laid down in Government Order No.109-D.H.O dated the 27th February 1893.

3. The question of the insignias to the use of which the Swami of the Kudli Mutt is lawfully entitled is being investigated by Government in the Muzrai Department and final orders will be issued in due course from that Department.

For Secretary.

To

The District Magistrate of Chitaldrug, returning the vernacular papers received with his letter No.671 dated 29th May 1905, with a request that a copy of this order be sent to Mr.Changaya Chetty.

The Secretary to the Government of His Highness the Maharaja of Mysore, Muzrai Department.

9.9.05
MUZRAI SECRETARIAT

2 Copies

9/9/05

Sent

The file has been

Sent to the Dewan

17/9/05

Send this on to Mr BV Lakshmana Rao and ask him to place it on the connected file

18/9/05

Deputy Commissioner
Trichy District.

To L. Arunachalam Avl Esq
Secretary to Government
Muzrai Department

Dated 8th September 1905.

Despatched

Received.

General No. 281
No. 15

Enclosure No.,

With reference to No 4558
dated 8th June last, enclose
copy of Kumbakonam Yadi No 71
dated 10th July 1895 regarding
that there is no file of papers
on the subject in this office

No. 284 Encl.
18
From,

Office of the Deputy Commissioner
Shimoga District
8th September 1905.

M. S. Narayana Rao Esquire
Deputy Commissioner
Shimoga District.

To, L. Anantasama Rico, Esquire
Secretary to Government
Mazarai Department

Sir

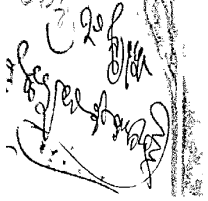
With reference to your No 4583 dated 8th June last requesting whether copies of the correspondence regarding Addapalki were furnished to the Agent of the Kudh Sanigeri Mall &c, I have the honour to enclose copy of Kannada Yadi No 71 dated 10th July 1895, sent to the Agent on the subject. There is no file of papers on the subject in this office

I have the honourable,
Sir,
Your most obedient Servant

M. S. Narayana Rao
Deputy Commissioner
Shimoga District

JM

Deputy Commissioner
Shahjahanpur



Bangalore

19th September
1905

My dear Lakshmana Rao,

In the Office-note regarding the Ambalapulakki Inam claimed by the Kudali matt the fact of the Agent-ship of the matt having been decided by the Darkast has to be noted. The Inspector

[illegible] Lunt [illegible]

[illegible] write and request- [illegible]

attend to it. I think the

August- was [illegible] on the 8th

August- 1905.

Hope that- you are enjoying

the trip very much.

Yours Very Sincerely

[signature]

MUZRAI SECRETARIAT

100 —190

From

L. ANANTHASAMI RAO, Esq.,
Asst. Secy. to the Govt. of
Madras in the Muzrai Dept.
Ex officio Dep. Secy.

To

The Deputy Commr
Shimoga Distt.

Dated 30. 12. 05

Despatched

Received

General Dept.
Muzrai Dept. 2787

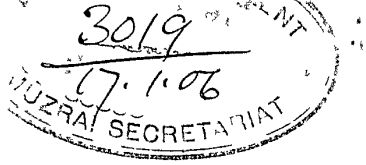
Endorsements

This Office No 45839 8th June 1905 requesting, ~~[illegible]~~ information regarding the correspondence containing the decision of the Honble the President on the Kudli Swamis application for the use of Addapalakki and a subsequent item under No 54320 25th July 1905.

I have the honour to draw attention to the above & to request that the papers called for may be submitted at an early date - [illegible] 24/12/05 [illegible]

30/12/05 25/12

M.G.C.P.B.—1,000—12-7-05.



From
M S Narayana Rao Esqre
Deputy Commissioner
Shimoga District

To
L Anantaswamy Rao Esqre
Secretary to the Government
Mysore Department

Dated } Bangalore
Despatched } 5th January 1905.
Received

General No. 652
No. 43.

Enclosure No

With reference to his docket No. 2787 dated 30th December 1905 calling for early supply of the information called for re the use of Addapala- -lu by the swamis of Kudli Matt invites his kind attention to this office No 281/18 dated 8th September 1905

Reply please
by 8/1/06

ans.
where is the Dy Comm's comm^n of 8th Septr as reqd on this please?
by 20/1/06

1905-06.

From

M. C. Ramayana Rao Esqre
Deputy Commissioner
Shimoga District

To

K. Chamtamanny Rao Esqre
Secretary to the Government
Abkari Department
Bangalore

Dated 5th January 1906

No 6552/43.

With circular No 2787 dated 30th December 1905, calling for early supply of the information called for in his circular No 4583 dated 8th June 1905 regarding the use of Abdulkalam by the Swami of Kalla Matt

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In reply I have the honour to invite his kind attention to the circular No 281/18 dated 5th September 1905.

Manuscript

Deputy Commissioner
Shimoga District

JMV

quest of Canara. His possessions
river to Cassergode or Nileshwar. This
was between 40 and 50 thousand soldiers.
cent of St. Catherina, who published his voyage in 1672,
sited Canara in 1657 and 1659. He speaks of Sivappa and of his
great favourite, Shah Bandari Isaac, a Muhammadan of Batkal.

"According to Duff (*Hist. Mahr.* p. 90), and Elphinstone (*Hist. Ind.* p. 626), Sivaji, the celebrated founder of the Mahrattas secretly collected a large fleet, took many Mogul ships and embarked from Malvar in February 1664 with a force of 4,000 men in 88 vessels. Landing at a remote point of Canara, he sacked Barcelore or Kundapur, and sailed back as far as Gokarna. Sivaji plundered all the adjacent tracts and acquired immense booty from several of the rich mercantile towns in the neighbourhood. The English factory at Carwar paid £ 112 sterling of the contribution.

"Somasekhara I (1663—1671) was murdered by his nobles, as stated by Dr. John Fryer of the English navy, who was then at Carwar (*Travels*, p. 394). These Travels were published in 1698. The two Canarese historiographers of this dynasty studiously avoid recording the cause of Somasekhara's death. Dr. Buchanan, on the authority of the learned Ramappa, Karnika of Barkur, says that Somasekhara was mad, and during the paroxysms of his disease committed great enormities. He ripped up pregnant women with his own hands, and for the gratification of his lust seized every beautiful girl that he met. At length he was assassinated by a Brahman named Somaya.

"From Channammaji (1671—1697) to Virammaji (1757—1763) the history is correctly recorded in several works. I have consulted the History of Dr. Thomas de Castro, Bishop of Fulsivelem and first Vicar Apostolic of Canara, who died in 1684, and the Life of Venerable Father Joseph Vaz, printed in 1745, which give many interesting details about the grants of the Canara churches and other events. Jacobus Canter Visscher (*Letters from Malabar*, pp. 32—33) says 'the Bednore Prince is much more magnificent and powerful than those of Malabar. This kingdom produces many peculiar commodities,

such as sandalwood, which is found there in great abundance, as well as rice.' This author, who published his work in 1743, calls Bednore the granary of all northern India.

Kings of the Keladi dynasty (1499—1763).

1. Chaudappa Nayak, son of Hulibailu Basappa, reigned A. D.
13 lunar years and 7 months, from 1499 to 1513
2. Sadasiva Nayak, son of Chaudappa Nayak, reigned
31 lunar years and 9 months, from 1513 to 1545.
3. Sankanna Nayak I, son of Sadasiva Nayak, reigned
13 lunar years and 5 months, from 1545 to 1558.
4. Sankanna Nayak II, younger brother of Sankanna Nayak I,
12 lunar years and 1 month, from 1558 to 1570.
5. Ramaraja Nayak, son of Sankanna Nayak I, reigned
12 lunar years and 1 month, from 1570 to 1582.
6. Venkatappa Nayak I, younger brother of Ramaraja, reigned
46 lunar years, 11 months, 25 days, from 1582 to 1629.
7. Virabhadra Nayak, grandson of Venkatappa Nayak I, and
son of Bhadrappa Nayak, reigned
16 lunar years and 10 days, from 1629 to 1645.
8. Sivappa Nayak, grandson of Sankanna Nayak II, and
son of Siddappa Nayak, reigned
14 lunar years, 9 months, 20 days, from 1645 to 1660.
9. Venkatappa Nayak II, younger brother of Sivappa Nayak,
11 lunar months and 14 days, from 1660 to 1661.
10. Bhadrappa Nayak, son of Sivappa Nayak, reigned
2 lunar years, 6 months, 5 days, from 1661 to 1663.
11. Somasekhara Nayak I, younger brother of Bhadrappa Nayak,
8 lunar years and 15 days, from 1663 to 1671.
12. Channammaji, widow of Somasekhara Nayak I, reigned
25 lunar years, 4 months, 20 days, from 1671 to 1697.
13. Basappa Nayak I, adopted son of Queen Channammaji, reigned
17 lunar years, 4 months, 25 days, from 1697 to 1714.
14. Somasekhara Nayak II, son of Basappa Nayak I, reigned
25 lunar years, 4 months, 23 days, from 1714 to 1739.

ak II, nephew of Somasekhara Nayak II, A. D.
and son of Virabhadrappa Nayak, reigned
16 lunar years, 4 months, 15 days, from 1739 to 27th Oct. 1754.

16. Channa Basappa Nayak, adopted son of Basappa Nayak II,
reigned 2 lunar years, 8 months and 27 days,
from 28th October 1754 to 18th July 1757.

17. Virammaji, widow of Basappa Nayak II, reigned
5 lunar years and 6 months,
from 19th July 1757 to 16th January 1763.

18. Somasekhara Nayak III, adopted son of Queen Virammaji.

The 18 sovereigns of the Keladi dynasty reigned 265 lunar years, 1 month and 25 days."*

The kinship (alluded to pp. 103 and 107) of the Coorg Rajas to those of Ikkeri, Keladi or Bednur is distinctly recognized in the annals of the latter house, which contain the following notices of events connected with them, beyond what are mentioned in the text.

Venkatappa Nayak, after overrunning South Canara, visited the temple of Subrahmanya, and thence sent a force against the Coorg Raja, probably Vira Raja, who was compelled to pay a contribution in token of homage.

Subsequently, when Virabhadra Nayak was on the throne, his general Sivappa Nayak, after punishing Bhairasa Wodeyar of Karkala, crossed over the Nilesvara river and invaded Malayalam or Malabar. The Coorg Raja, probably Appaji Raja, came to the aid of the latter but was attacked and put to flight. The Bednur troops then entered Coorg, and plundering the territory, took the Raja prisoner. His wife, supported by Krishnappa Nayak of Arkalgudu (i e. Balam), coming into the presence of the conqueror, prostrated themselves at his feet and interceded for the Raja: whereupon he was released and restored to his kingdom, on the conditions of paying tribute, engaging never again to

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* Mr. Bowring says (*East. Exper.* p. 121) "there are various versions of the descent of the successive chiefs, but the writer has in his possession the following grants issued by them, with the dates attached.

Venkatappa	A. D.	1600	Channammaji	A. D.	1699
Sivappa	,,	1651	Somasekhara	,,	1726
Bhadrappa	,,	1671	Budi Baswappa	,,	1740
Baswappa	,,	1697			

Bangalore,

22nd June 1906.

y dear Sir,

I am directed by the Dewan Saheb to equest the favour of your kindly furnishing information on the ollowing points if they have come within the scope of your re - earches :-

i) What is the meaning and object of the "Adda 'alkhi" (cross palankeen) which is used in the Srinageri Matt ,and s claimed by other Matts of the Smartha and other Saivaite ects? Information as to how the practice originated should also e kindly given.

ii) Is it an emblem of royalty and were any Rajas sing it ?

iii) How is it that this special emblem of honour s not in use among the Matts of the Madhwas and Srivaishnavas and s not claimed by them?

I shall be much obliged if you will kindly avour me with an early reply.

I remain,

My dear sir,

Yours sincerely,

Dewan's verbal order

Dft. 22/6/06

Rice Esqr. C. I. E.

Director of Archaeological Researches

Bangalore

My dear Sir

Mr. Rice left no instructions about
letter before his departure.

I have been examining the inscriptions to
out if any explanation can be had on the point
raised in your letter, but not with much su

1. The object of the adda-palki seems to be
prevention of anything else passing from the direc
the palki is proceeding to. It ensures the enclus
possession of the road.

It is not clear how the practice originates. But
expression ಅಡ್ಡ ಪಲ್ಲಕ್ಕಿ (which may be a Sans
equivalent of adda-palki) occurs in an inscripti

but the 13th cent. (Shimoga Dy. No. 80, l 44) as the honours due to the Swami of the Kudli peri Math.

There is no epigraphical evidence to shew that was an emblem of royalty. In two of the inscri - of the Pavagada Dy - Nos 18 and 72 - of about 14th cent., it is, however, stated (ls 22 + 12 respectively) Bukka-Raya of Vijayanagar bestowed the - on some gaudas (ಗೌಡರು), who do not - ear to have been mere ryots but may have - feudatory chiefs.

III I am not able to on this point. A guess may, that this emblem of honour-cross pat have something to do with the cross mark on the forehead by the Smartha and Saivaite sects.

If any more information becomes availab I shall take an early opportunity of comm - cating the same to you.

I remain,
my dear Sir,
Yours Sincerely
R. Narasimhachar

L Ananteswara Rao Esq B.A.
Mysore Secretary

Submitted to the Dewan Sahib.

Referring to the question put to me some days back as to why the special honor of Adda Palakki is bestowed only upon Matts of the Smartha persuasion and not upon those of the Madhva and Sri Vyshnava communities, I beg to say that I consulted some learned Pandits in Bangalore and Mysore. The replies from some, are put up, while those of others were oral. No one is able to clearly answer the question. Some say merely that the cross palanquin is valued by the Smarthas, because they use a horizontal mark on the forehead and some say that the unique honor of the Adda Palakki shewn to the Smarthas is intended to show the superiority of the Smartha sect over all other sects, and so on.

Any how, it is clear that the syste of Adda Palakki is valued only by those who prominently worship Siva, viz, the Smartha Brahmins and the Lingayets, and that it is not recognised by the Madhva and Sri Vyshnava sects.

Ellamanda Sambaya
12/6/06

Dear Sir,

I am directed to refer to your letter dated 15th October 1962 and to say that the Government of India have decided that the Indian Trade Delegation to Moscow should be headed by Shri Lalit Sen, Director, Ministry of Commerce. The Delegation will consist of the following members:

1. Shri Lalit Sen, Director, Ministry of Commerce — Leader
2. Shri [illegible], Deputy Director, Ministry of Commerce
3. Shri [illegible], Assistant Director, Ministry of Commerce
4. Shri [illegible], Representative of the Indian Chamber of Commerce, Calcutta
5. Shri [illegible], Representative of the Federation of Indian Chambers of Commerce and Industry, New Delhi

The Delegation will leave Delhi on 20th November 1962 and will return by the end of December 1962. The terms of reference of the Delegation are to explore the possibilities of increasing trade between India and the U.S.S.R. and to conclude a trade agreement for the year 1963.

Yours faithfully,

(Signature)
Under Secretary to the Government of India

ಸಂಪಾದಕರಿಗೆ ಪತ್ರ

ಸಂಪಾದಕರಿಗೆ

ಮಾನ್ಯರೇ,

ಈ ಪತ್ರವನ್ನು ನಿಮ್ಮ ಪತ್ರಿಕೆಯಲ್ಲಿ ಪ್ರಕಟಿಸಿ ಸಹಕರಿಸಬೇಕಾಗಿ ವಿನಂತಿ.

ಇತ್ತೀಚೆಗೆ ಕೆಲವು ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಮಾಂಸಾಹಾರಿಗಳಿಗೆ ಮತ್ತು ಸಸ್ಯಾಹಾರಿಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕೆಲವು ಲೇಖನಗಳು ಪ್ರಕಟವಾಗಿವೆ. ಅವುಗಳಲ್ಲಿ ಸಸ್ಯಾಹಾರಿಗಳ ಬಗ್ಗೆ ಕೆಲವು ಅಪಹಾಸ್ಯದ ಮಾತುಗಳು ಕಂಡುಬಂದಿವೆ. ಅವುಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಈ ಪತ್ರವನ್ನು ಬರೆಯುತ್ತಿದ್ದೇನೆ.

ಸಸ್ಯಾಹಾರಿಗಳು ಮಾಂಸಾಹಾರಿಗಳಿಗಿಂತ ಹೆಚ್ಚು ಆರೋಗ್ಯವಂತರಾಗಿರುತ್ತಾರೆ. ಅವರಿಗೆ ಕಾಯಿಲೆಗಳು ಬರುವುದು ಕಡಿಮೆ. ಅವರು ಹೆಚ್ಚು ಕಾಲ ಬದುಕುತ್ತಾರೆ. ಇದು ಸಾಬೀತಾಗಿರುವ ಸತ್ಯ. ಇದಕ್ಕೆ ಅನೇಕ ವೈಜ್ಞಾನಿಕ ಕಾರಣಗಳಿವೆ. ಅವುಗಳನ್ನು ಇಲ್ಲಿ ವಿವರಿಸಲು ಹೋಗುವುದಿಲ್ಲ. ಆಸಕ್ತರು ಅವುಗಳನ್ನು ಪ್ರತ್ಯೇಕವಾಗಿ ತಿಳಿದುಕೊಳ್ಳಬಹುದು.

ಸಸ್ಯಾಹಾರಿಗಳು ಮಾಂಸಾಹಾರಿಗಳಿಗಿಂತ ಹೆಚ್ಚು ಕಾಲ ಬದುಕುತ್ತಾರೆ ಎಂಬುದಕ್ಕೆ ಒಂದು ಉದಾಹರಣೆಯನ್ನು ಕೊಡುತ್ತೇನೆ. ಅದು ಹೀಗಿದೆ:

ಒಂದು ಕಾಡಿನಲ್ಲಿ ಒಂದು ಹುಲಿ ಮತ್ತು ಒಂದು ಜಿಂಕೆ ಇದ್ದವು. ಹುಲಿ ಮಾಂಸಾಹಾರಿ. ಜಿಂಕೆ ಸಸ್ಯಾಹಾರಿ. ಹುಲಿ ಜಿಂಕೆಯನ್ನು ಕೊಂದು ತಿನ್ನುತ್ತಿತ್ತು. ಜಿಂಕೆ ಹುಲ್ಲು ತಿನ್ನುತ್ತಿತ್ತು. ಹುಲಿ ಜಿಂಕೆಯನ್ನು ಕೊಂದು ತಿನ್ನುವುದರಿಂದ ಜಿಂಕೆಯ ಸಂಖ್ಯೆ ಕಡಿಮೆಯಾಗುತ್ತಿತ್ತು. ಹುಲಿಯ ಸಂಖ್ಯೆ ಹೆಚ್ಚಾಗುತ್ತಿತ್ತು. ಹುಲಿಗೆ ಆಹಾರ ಸಿಗುವುದು ಕಷ್ಟವಾಗುತ್ತಿತ್ತು. ಹುಲಿಗಳು ಸಾಯುತ್ತಿದ್ದವು. ಜಿಂಕೆಗಳು ಹೆಚ್ಚಾಗುತ್ತಿದ್ದವು. ಹುಲಿಗಳ ಸಂಖ್ಯೆ ಕಡಿಮೆಯಾಗುತ್ತಿತ್ತು. ಜಿಂಕೆಗಳ ಸಂಖ್ಯೆ ಹೆಚ್ಚಾಗುತ್ತಿತ್ತು. ಹುಲಿಗಳು ಹೆಚ್ಚು ಕಾಲ ಬದುಕುತ್ತಿರಲಿಲ್ಲ. ಜಿಂಕೆಗಳು ಹೆಚ್ಚು ಕಾಲ ಬದುಕುತ್ತಿದ್ದವು.

ಹೀಗೆ ಹುಲಿಗಳು ಮಾಂಸಾಹಾರಿಗಳಾಗಿರುವುದರಿಂದ ಅವುಗಳ ಸಂಖ್ಯೆ ಕಡಿಮೆಯಾಗುತ್ತಿತ್ತು. ಜಿಂಕೆಗಳು ಸಸ್ಯಾಹಾರಿಗಳಾಗಿರುವುದರಿಂದ ಅವುಗಳ ಸಂಖ್ಯೆ ಹೆಚ್ಚಾಗುತ್ತಿತ್ತು. ಹುಲಿಗಳು ಹೆಚ್ಚು ಕಾಲ ಬದುಕುತ್ತಿರಲಿಲ್ಲ. ಜಿಂಕೆಗಳು ಹೆಚ್ಚು ಕಾಲ ಬದುಕುತ್ತಿದ್ದವು.

ಈ ಉದಾಹರಣೆಯಿಂದ ಸಸ್ಯಾಹಾರಿಗಳು ಮಾಂಸಾಹಾರಿಗಳಿಗಿಂತ ಹೆಚ್ಚು ಕಾಲ ಬದುಕುತ್ತಾರೆ ಎಂಬುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ.

ಇಂತಿ ತಮ್ಮ ವಿಶ್ವಾಸಿ

31-5-1906

~~Perhaps you may not be aware of the fact that on~~

On the 22nd ultimo, I wrote a D.O. ~~to the Chief Secretary~~ to Mr Rice requesting him to furnish certain ~~details~~ information regarding the origin and use of the "Addla Pallakki," [illegible] ~~and that I have not received~~ any reply from him ~~in the~~ on the subject. I send ~~herewith a copy of the~~ ~~D.O. letter addressed to the~~ information therein called for ~~has not yet been~~ required by the Dewan Sahib, and as the case connected with the question will be taken ~~. . . tomorrow~~ much I shall feel highly obliged ~~to you~~ if you will kindly furnish the required

~~but I did not receive~~

Your herewith a copy of my D.O. to him—

As the

"a clear draft also with K [illegible]"
22/7/

can be ~~Me early forwarded~~ [illegible]

~~of an early reply thereto~~ this evening. If you

~~I am,~~ are collecting papers

~~Yours sincerely~~ and if it ~~is not~~

~~Dott)~~ ~~possible to furnish~~

~~this opportunity~~ with like

~~a little~~ time, kindly

R. Narasimha Char, Esq. M.A., drop me a line

&c &c. intimating the sum

Yours sincerely

23/7/06

Rs

R. Narasimha Char Esq

M E M O.

Reference. - His Highness the Maharaja's Private Secretary's D.O dated 28th September 1907.

In the above mentioned D.O., attention is invited to the large number of petitions received by H.H. the Maharaja from the ~~Brahmins~~ adherents of ~~the different~~ various maths ~~sects and Patadhipathies~~ in different parts of the Province questioning the correctness of the recent Orders of Govt sanctioning the use of certain Birudus or paraphernalia by the Lingayet Murgi Matt at Chitaldrug, and I have been asked to state whether there are any reasons to modify the orders already passed and if not to submit for His Highness' approval a draft reply to the memorialists informing them that the decision arrived at after careful consideration is final.

2. As stated in Mr. Maconochie's D.O., the question of the Addapalaki and some other special honors was decided by His Highness the Maharaja after a thorough examination of all the Sanads and other documents and after much deliberation. On a careful second perusal of the papers, I do not see any valid

or

grounds for reconsidering and altering those orders in any way.

3. Subsequent to the issue of the orders contained in Pro No. 5547-58/Muz. T. 58-97, dated 28th May 1907, the Nurugi Matt applied for the issue of a Rahadari and such a Rahadari was issued in strict accordance with the late Chief Commissioner's Rahadari of 1869 (with the exception of Addapalaki or cross palanquin) as directed in the last para of the Govt Pro of the 28th May 1907 above referred to. With the Rahadari thus granted, the Guru of the Nurugi Matt proposed to make a tour in the State and to parade through the town of Chitaldrug which is at a short distance from the Matt. Petitions then began to pour in from the Brahmins of Chitaldrug and of other Talluks of the Mysore State and of British territory and the Matadhikaries or Agents of the important Brahmin Matts in Chitaldrug appeared in person with petitions questioning the grant of honors to the Nurugi Matt and stating that the Swami of that Matt should not be allowed to pass in procession through the streets of Chitaldrug. I gave to the Agents of these Matts a long hearing in the Public

Sringeri.
Kudli Sringeri.
Parakalaswami.
Uttaradi.
Vyasarayaswami.
Raghavendraswami.

Offices on the 7th August 1907. The Second Councillor was also present at the time. The reasons which led to the issue of the Govt Order of the [illegible]th ag 1907 were explained to the parties and the original Sannads and other documents upon which the orders are based were also shown to them and they were told that the grant of honors by H.H. the Maharaja in the exercise of his prerogative to any person or Matt should not be questioned by them. They were also told that in using the paraphernalia granted, the Murugi Matt should abide strictly by the existing rules and custom under which one Swami should not pass in front of the Matts of other persuasions with respect etc. They were also told that orders would be issued to see that praises which would tend to wound the feelings of other communities should not be sung by the Murugi Matt during processions. An endorsement to the above effect was given in Kanarese to the Agents of the Matts and copies thereof were sent to the large number of petitioners who had memorialized H.H. the Maharaja and the Govt. The Deputy Commissioner of Chitaldrug was also written to to see the Murugi Matt's procession carried out in Chitaldrug without any trouble. The procession of

the Murusi Matt Guru was conducted with all due precautions on the 15th August 1907 and the Deputy Commissioner reported that all went off well.

4. The memorial of the Sudli Sringer Matt received with the Private Secretary's D.O. under reply, the communication of a similar nature from the Swamigalu of the Sringeri Matt at Sringeri and the other petitions received in this Office are all, I find, of an argumentative character and are not based upon any tangible records. It is argued that if the Maharaja's Nirup and Rahadari of 1816 were genuine, they could have been produced before Col. Cole in 1863, and considering that the Maharaja wrote to the Chief Commissioner in 1873 stating that the Sringeri Guru was the only Guru entitled to Addapalaki and other special insignia and that the Chief Commissioner wrote to the Govt of India in 1863 to the same effect, it is improbable that that the Chief Commissioner could have granted a Rahadari in 1869 granting all the honors to the Murugi Matt. These arguments were all considered before, and were set aside because the genuineness of the Sannads, Nirups and the Rahadari was unquestionable, considering

that they were corroborated by the Shaha Amal extracts kept in the custody of the General & Revenue Secretariat Records.

5. It is represented ~~that~~ that the grant of honors to the Murugi Matt has lowered the dignity and prestige of the Brahmin Matts. But the latter have not produced any documents to show that any honors were given to them alone to the exclusion of other Matts such as the Murugi Matt. In fact, there are many Matts using Makara Thorana and other similar special honors. It would seem that H.H. the late Maharaja Krishnaraja Wodier Bahadur III freely granted honors, lands and taadikes to the matts of various denominations from time to time and it seems unreasonable that any one matt should grudge the gift to others of honors and rewards similar to their own.

6. I am therefore of opinion as stated in para 2 above that there are not any grounds to change or alter the orders already passed. This view has already been communicated to the large number of petitioners in this case. I beg, as desired, to submit a draft reply to the Swamigalu of the Kudli Sringeri Matt and.

~~to the Swamigalu of the Sringeri Matt whose memorials are now under disposal.~~

7. With reference to that portion of the Pudli Sringeri Swamigalu's Memorial which relates to the disallowance of the Addapalaki in his case, the Swamigalu may be informed that the decision was given as a matter of principle and policy and cannot be reconsidered. This is also included in the Draft herewith submitted.

Camp No. A.

Mysore 19th June 1905.

Urgent

To

The Officer in charge
of the Palace Establish-
-ments, Mysore

Sir,

The Agent of the
Kudli Srimgeri matt
at Kudli in the Shimoga
District has applied to
Government, claiming
the masnadgi-right
for the matt,
Insignia and he has
produced certain docu-
-ments in support of
the matt's claim - As
an additional evidence
to prove that the matt
was in the actual enjoyment

(1) Subba Palukki
(2) Makanna Lamana
(3) Ramchandra Kulasara
Gunda Chettri
(4) Dhanuka Sankara
(5) Hongal Divatige

of the Insignia in question

the Agent says that

the Investigation of the matter

was initiated by the Palace authorities

by His Highness the late

Maharaja Krishnaraja

Wadiyar Bahadur III about

the year 1850 or 1851, and

that at the time of his

visit these Insignia were

actually used by him —

2 I am directed by

the Durbar to ~~request that~~

enquire if there are any

references (in the Palace records to

show that honours shown

to the Investigation from

the Palace and the Insignia

used by him at the

time of his visit —

were I am also to enquire

whether there was any

salute fired in his honour from the Palace

~~Salute guns to him on~~

on the occasion –

3 Information is also

required on the following

points :–

When did salutes

from the Palace begin

to be given to the Sringeri

Swamigalswere of

Sringeri, whenever he

visited Mysore ? When

was the said honour

first begun & who was

the Sringeri Swami

that first received

it ?

4 An early reply is

requested together with

all the documents on the subject referred to in the 2nd and the 3rd paras -

I have the

(Dennis Walsh) order

18/6/05

Secretary

18/6/05

Immigration Dept

From The Secretary, Muzrai Deptt

To The Officer in charge of the
Palace Establishments,
Mysore -

Dated 25
Despatched
Received July 1905
General No. 539
No.

Enclosure No.

This Office Letter no Camp A
Dt 19th June 1905 enquiring if
there are any references in the
Palace Records to shew what
Honors were shewn to the
Swamigalavaru of the Kudli
Sringeri matt at Kudli in the
Shimoga Distt during his visit
to Mysore about the year 1850
or 1851.

—u—.

Has the honor to draw
attention to the above & to
request the favour of an
early reply

R.O.
Deptt 25/7/05
Secretary

MUZRAI SECRETARIAT
28/7/05
No:-17

Palace Office,
Mysore.
Dated 26th JULY 1905.

Refers
Rs
28/7/05

From,

B. Ramakrishna Row, Esq.,
Officer in charge of the Palace Estts.,Mysore.

To,

Submitted
Rs
30/7/05

L. Anantasami Rao, Esq.,
Secretary to the Govt. of Mysore,
Muzroi Department, BANGALORE.

Sir,

The File has been submitted to the Darwan-

I have the honor to acknowledge the receipt of your — No:-539 of 25th July 1905 in continuation of your letter No: Camp A of 19th June 1905 and to state that the Palace Records are being searched for, to find out what honors were shown to the Swamigalavaru the Kudli Sringeri Matt at Kudli, Shimoga District, during his visit to Mysore, and all available information will be furnished as soon as the same is traced.

Place at the Kudli Sringeri Matt File- CL 31/7/05

I have the honor to be,
Sir,
Your most obedient servant,
B Ramakrishnarao
26. July 05.
Officer in charge of
the Palace Estts.

M.K.V. CL
Fd. 1st 2

From The Secy, Inspn Dept
Bangalore.

To The Officer in Charge of
the Palace Establishments,

Dated 30th Mysore.
Despatched Decr 1905
Received

General No. 2786
No.

Enclosure No.

His no 17 Dated 26th Inst
1905 stating that the Palace
records are being searched for
to find out what honors were
shown to the Swamis of the
Kudli Sringeri Matt when he
visited Mysore and the
information will be furnished
as soon as the same is traced out.

Has the honor to draw
attention to the above & to
request that the records called
for may be submitted to this office
at an early date
for the delay

Ist 22/12/05 2nd 26/12/05 R.O. 25/12 Secretary.

Lieber Armandeus

Kindly see the Legs orders, and send the big file re Kundt matt problem)

Yours sincerely

H Veraderden

My dear Dr 15/12/62

The file is sent here. - with.

Yours sincerely

H Veraderden
17/12

My dear Ken,

The file was rec'd from D.P.E. draft submitted.

The file was ret'd to us D.P.E. Typed

Yours

W Woolley

దాశరథినీరిక్షల్లు - రికాడి గ్గి - శీశి

లలుదే ల్లుక్రి - మీళ్ళింగళ్ల - శ్రీగళ్వరూ - దా

శరథినీరిగే - శ్రీ సిద్ధ - శాలదల్లి - అల్లి - గ్గంశా

లుశ్రీరు - శ్రీశ - రీళరు మం డిదభుగ్గి - నడదరి

శాడిదనసంగడ - మీళలిక్కీళ్లిద - పుంవర్గరిక్షా

రుద్గసదా - ఇ - శ్రీదుగడ్డి శ్రీ - ళ్ళు డేమంభి ళి

శ - ళిపుశ్రీంద్రరవరు - శాశాని శ్రీ లలుద్ధరూం - మీళ్గసూ

శల్లి - (శ్రీ)కుంద్రి దివాద్రిసాళీళ్ళిబుచుద్దీరశళు

నంమ్మరిక్షాడ్రుద్గళ్ళంద్రి - పుశాంబుధిశీద - శాలద

ల్లి - ళినశక్తి - సుశ్రీ - ళిళిరిలుపశ - ఆవిశీనళ్లి గ్గ

లుద్ధ - సుదరిక్షాడ్రుద్గసద - పుశాళుధిశీన్ని

దుశ్శాక్తి - దూళిసుదరి - పుంవర్గిదరిక్షాడ్రుద్గి

గ్గంగాలుశ్రీశ - శ్రీశ - శాళుదిపళాయ - న్ని

శ్రీభర్తదిశాదనైశ్శర్శీళ్గంలిన - శ్రీంగశీడింస్కళుసం

సర్గ - ఇ - శ్రీదుగడ్డిదుశ్రీ - ళ్ళి - శాశాసుం భం

దరుపాణి - శ్రీళ్ళిలుంభరుశ్రీ - పుంవర్గిదల్లా -

ఆంధ్రశ్రీ - 1871 - 72నేలుసదియుల్లి - దూవ

ధుశీక్రిలుయుల్లి - అక్కిశాలమి - వుపయోగిం

చదిరుయుదల్లి - లుూదుమళిబ్బిశాడ - సు

ళ్రీరి - రిక్షాడాడ్రిసిశ్రీళ్రిధుశీరిండ - లుూబా

శాక్షి - దూవధుశీరి - శ్రీశ్రీల్లిరిక్షాడ్రిదనల్లి - దూం

ఇది శ్రీమద్గిరిగిరీశ్వరుని నిండు - కారుణ్యశ్రీరిరీ-
కాళ్ళేశ్వరాంబలనోల్లు - లూ అర్థశాలవిద్యయ
దల్లు - లు శ్రీభక్తశాలదల్లు - లోకాంబరిస-
చేశాడ్డు అవతార - వాసిలురుశ్రీ ——

2 1850 - 51 సోల్లుగియుల్లు లీలలిశ్రీ
మంద్రమహాంకాళిశ్రీ శ్రీవల్లభాంబ - వడే-
శెబుడుద్భవరావు - లూ ఇంద్రగిరిమత-
ద శ్రీగళ్ళవరంవై - శ్రీసుంరిసి - బరమూర్తి-
శ్రీంరిడ్డ - శాలదల్లా - ఆస్థి - శ్రీసుంశల్లు -
నడెదమయూడది మంత్రిడ్డ - శ్రీళయుశ్రీళ్ళ-
బస్థి - ఆస్థి అరమనెయుల్లు - లు లక్ష్మిరువ
రిశాద్రుల్ శ్రీరిసూంవబస్థి శ్రీమంద్రదివాంద్రి
సాశ్రీబరవరఅప్పాధ్యరిప్రకార - శ్రీళ్ళస్థైశం
లుప్రీతరవరిసి - బరిసేంళ్ళద్రువాసిశ్రీ - ఆరిశా
రుంద్రి - స్థిరువరిసి - బాశదిస్థిధ్వశ్రీ - అధ
స్థిశ్రీకాస్థశ్రీ - శరిసేంళ్ళద్రువాసి - అదంస్థై -
అర్థశాలవిద్యాలయ - యుశ్రీభక్తశాలదల్లు
లోకాంబరిసచేశాడ్డు - శ్రీకావరిశీ - స్థిధ్వస్థై -
లూంశ్రీళ్ళంరిశాద్రుల్ ఉగళ్ళు
శరిశీ - రిశాద్రిస్థిదావిలేమూరిసూంధ

ಸಾದರವಸ್ಕಾರ.

ವಿಳಿಪುವುದೇನೆಂದರೆ ———— ———— ———— .

ಕಾರಣವು 20-10-1905ನೇ ಸಾಲಿನಲ್ಲಿ ಸುಬ್ಬಾಶಾಸ್ತ್ರಿಗಳು
ಲೋಕಾಂತರಸ್ಥರಾದರು ಎಂಬುದಾಗಿ

No: 108
Twelve as per Statement.

The Palace Office,
Mysore. 27th February 1906.

From,

B. Ramakrishna Rao, Esq.,
Officer in charge of the
Palace Establishments.

To,

L. Anantasami Rao, Esq., B. A.,
Secretary to the Government,
Muzroi - Department,
B a n g a l o r e .

MYSORE GOVERNMENT
3720
28-2-06
MUZRAI SECTT-RIAT

Sir,

I have the honor to acknowledge the receipt of your letter No: A of the 19th June 1905 and subsequent reminders as regards - the Honors shown to the Svami of the Kudli-Sringeri Math when he visited Mysore about the year 1850-51, and in reply to submit the papers on the subject as per statement enclosed. These are a l l the references which after a careful search, the various Depart - ments concerned have been able to trace up to date. It is r e - quested that the papers may very kindly be returned when done with

I have the honor to be,
Sir,
Your most obedient servant,
B Ramakrishna Rao
27.2.06
Officer in charge of the
Palace Estts.

B.M.H.
Cpd.

Papers read from the

Officer in charge of

the Palace Establishment

on the 28th February 1906

(1) Palace Diary sheet no 2 showing

(i) that the Swami entered the

Palace in upper on [illegible]

[illegible] 2 (1850-51),

in [illegible] "[illegible]

2 on [illegible]

(ii) that on [illegible] the same month

the Swami again [illegible] went

to the Palace from the Temple

with "Arbe Palaki, Makuna Surma

Hargal Dewatige &c

No. 77 of 07-08.

The Palace of Love,

Mysore. 9th August 19[illegible]

From,

[illegible]

To,

L. Arumugam Rao, Esq., B.A.,

Secretary to the Government of Mysore,

Local Departments,

BANGALORE.

Sir,

I have the honor to request that you will be so good as to cause the return of the original papers forwarded with this Office letter No. 108 dated 27th February 1906, regarding honors &c., allowed to Sri Sringeri Swami during his visits to Mysore.

I have the honor to be,

Sir,

Your most obedient servant,

A Donald Mackenzie Brown

Officer in charge of the

Palace Establishments.

R.V.S.

From

2878

To

The Officer in charge of the

Dated Palace Establishments.

Despatched

Received

General No.

No.

Enclosure No.

Adverting to his letter No. 19 dated 10th August 1907 requesting the return of the original papers relating to the honours etc allowed to Sir Kurdhi Singeri Swami during his visits to Mysore, has the honour to state that the same are required for some time longer. By Order

GPB—8,000—21-7-08

27/8/10

Secretary to H.H.

No 7 D O dated 28th September 1907,
from the Private Secretary to H H the
Maharaja to the Dewan of Mysore

Dear Mr Madhava Rao,

I am directed to forward herewith a memorial received from the Kudli Sringeri Swamy re the recent orders about honours allowed to this Mutt & the Murgi Mutt. As you are aware a very large number of petitions has been received from the adherents of Mutts which disapprove of the honours admitted in favor of the Murgi Mutt. Subject to any reasons to the contrary which you may think fit to place before him, His Highness is disposed to take a strong line in the matter & stop this bickering once for all. The grant of the

honours is, it is believed, solely a matter for the consideration of the Ruler of the land, though he is naturally and rightly influenced to a great extent by recognized precedent. The orders were passed after due considerations of the claims and evidence put forward by the Mutts concerned & they must accept his decision as final If you agree His Highness will be glad if you will have a draft reply to this effect prepared and submitted for his approval.

Yours sincerely,

(Sd) E. Maconochie.

Copy

No. 95 Proposal 08-09. The Palace Office,

D1729 Mysore, 11th June 1909.

From

B. Ramakrishna Row, Esq.,

Officer in charge of the Palace Estts., Mysore.

To

The Secretary to the Govt. of Mysore,

Muzrai Department,

BANGALORE.

Sir,

With reference to your letter No.1241 dated 30-8-1907, I have the honor to request that you will be so good as to cause the retur of the original papers relating to the honors &c., allowed to Sri Kudli Sringeri Swami during his visits to Mysore, forwarded with th Office letter No.108 dated 27th February 1906.

I have the honor to be,

Sir,

Your most obedient servant,

Officer in charge of the

Palace Establishments.

R.V.S.

Muz. 1]

190

From

To The Officer in charge of the Palace Office, Mysore.

Dated

Despatched 30th June 09

Received

General No. 2105
No.

Enclosure No. 12

His no 95 Dated 11th June 1909

Arequested in the above, has the honor to return herewith the original papers relating to the honors to be allowed to Sri Kudli Srungeri Swamiji during his visit to Mysore received with his letter No 108 dated 27th February 1906. as requested.

for Secretary

GPL—3000- 19-9-07

to Sri Kavali Sringeri Swamy during his visit to Mysore. Submitted to the Amildar for favour of forwarding to the same. with this Office No 108, dated 7 February 1906.

Particulars.	No. of papers.
Daftar Kacheri Diary (Original) Showing the dates of the Sri Sringeri Swamy's visit to Mysore	
Do. (Original) Showing the honors &c. granted to the Kavali Swami during his visit to Mysore in 1850-1857. (Sadharana Samvat – Magha Bahula –3)	2.
Copy of Judgment of the Mysore Adalat Court re honors &c to Kavali Swami.	1.
Copy of the late Dewan Purnayya's letter to Kavali Sringeri Swami (Krodha Samvat – Phalguna – 6.)	1,
Copy of letter in Balaband from Kolar Basappa Naik to Venkanna.	1,
Kille Kacheri Reports re honors, Salutes, &c, allowed during the visit of Sri Sringeri Swamy and Kavali Swamy to Mysore, enong with Base Commandant's No 282 Dated 18 June 06,	2,
Reports from the following stating that no references are forth-coming in their departments re honors &c allowed to Kavali Sringeri Swamy during his visit to Mysore.	
(1) Aravanal Akkhtesar's Report No: 849 dated 21st June 1905	1,
(2) Palace Treasurer's Report No 532 Dated 21st June 1905,	1,
(3) Channoji Patti Mokhti's report No: 285 dated 21st June 1905	1,
(4) Abothi Khana Akkhti's Report No: 732 dated 23rd June 1905	1,
	12

The Palace Officer,
Mysore.

Please keep this in File

Venkata Rao
Manager